

Washington University in St. Louis

Washington University Open Scholarship

Arts & Sciences Electronic Theses and
Dissertations

Arts & Sciences

Summer 8-15-2018

Morality in Organizations: Ethics, Meaning, and God at Work

Elizabeth Ann Luckman

Washington University in St. Louis

Follow this and additional works at: https://openscholarship.wustl.edu/art_sci_etds



Part of the [Organizational Behavior and Theory Commons](#)

Recommended Citation

Luckman, Elizabeth Ann, "Morality in Organizations: Ethics, Meaning, and God at Work" (2018). *Arts & Sciences Electronic Theses and Dissertations*. 1636.

https://openscholarship.wustl.edu/art_sci_etds/1636

This Dissertation is brought to you for free and open access by the Arts & Sciences at Washington University Open Scholarship. It has been accepted for inclusion in Arts & Sciences Electronic Theses and Dissertations by an authorized administrator of Washington University Open Scholarship. For more information, please contact digital@wumail.wustl.edu.

WASHINGTON UNIVERSITY IN ST. LOUIS

Olin Business School

Dissertation Examination Committee:

Hillary Anger Elfenbein, Chair

William P. Bottom

Ashley Hardin

Rebecca Reczek

Rachel Ruttan

Morality in Organizations: Ethics, Meaning, and God at Work

By

Elizabeth Ann Luckman

A dissertation presented to
The Graduate School
of Washington University in
partial fulfillment of the
requirements for the degree
of Doctor of Philosophy

August 2018

St. Louis, Missouri

© 2018, Elizabeth Ann Luckman

Table of Contents

List of Figures	v
List of Tables	vi
Acknowledgments.....	viii
Abstract of the dissertation	xii
Chapter 1: Business Ethics by Business Function: A Review	1
1.1 Introduction	1
1.2 Review Methodology	3
1.3 Results: Publication analysis	6
1.4 Results: Content analysis	10
1.4.1 Management.....	11
1.4.2 Marketing and consumer behavior.....	18
1.4.3 Finance	22
1.4.4 Accounting.....	26
1.4.5 Operations and information systems	29
1.5 Preliminary findings.....	32
1.5.1 The rise of business ethics across functions.....	32
1.5.2 Ethical topics explored in the business functions	33
1.5.3 Unethical/ethical divide	35
1.6 Future directions and contributions.....	36
1.6.1 Future directions	36
1.6.2 Contributions.....	40
1.7 Conclusion.....	41
Chapter 2: Work orientations and unethical behavior: Does a calling orientation reduce unethical behavior?.....	43
2.1 Introduction	43
2.2 Work orientations.....	46
2.2.1 Job orientation.....	47
2.2.2 Career orientation.....	47
2.2.3 Calling orientation.....	48

2.3	Behavioral outcomes of work orientations.....	49
2.4	Ethical behavior in the workplace.....	51
2.5	Work orientation and ethical behavior.....	54
2.5.1	Construal level theory and cheating under conditions of anonymity.....	56
2.5.2	Relational interdependent self-construal and organizationally relevant ethical behavior...	59
2.6	Study 1.....	61
2.6.1	Pilot test.....	61
2.6.2	Anagram task.....	66
2.6.3	Methods.....	66
2.6.4	Results.....	70
2.6.5	Discussion.....	75
2.7	Study 2.....	78
2.7.1	Methods.....	79
2.7.2	Results.....	87
2.7.3	Discussion.....	92
2.8	Study 3.....	94
2.8.1	Methods.....	95
2.8.3	Results.....	98
2.8.3	Discussion.....	104
2.9	General Discussion.....	105
2.9.1	Theoretical contributions.....	107
2.9.2	Limitations and future directions.....	108
Chapter 3: God and Leadership: Do Views of God Influence Leadership Expectations and Preferences?		110
3.1	Introduction.....	110
3.2	Views of God.....	113
3.3	Conceptualizations of ideal leaders (ILTs).....	114
3.3.1	Antecedents of ILTs.....	116
3.4	Preferences for different leadership styles.....	117
3.4.1	Antecedents in preferences for different leadership styles.....	119
3.5	God image, conceptualization of God, and preference for leadership styles.....	120
3.5.1	Linking ILTs and leadership style preference.....	124

3.6	Downstream effects of leader conceptualization and leader preference on well-being	124
3.7	God image salience	126
3.8	Study 1.....	130
3.8.1	Methods.....	130
3.8.2	Results.....	136
3.8.3	Discussion	141
3.9	Study 2.....	143
3.9.1	Methods.....	143
3.9.2	Results.....	150
3.9.3	Discussion	154
3.10	Study 3.....	155
3.10.1	Methods.....	155
3.10.2	Results.....	158
3.10.3	Discussion	159
3.11	General Discussion.....	161
3.11.1	Limitations and Future Directions	165
3.11.2	Contributions.....	167
	References.....	169
	Appendix A: Materials for in-basket study.....	215
	Appendix B: Measures used for survey study on work orientation and unethical decision-making	235
	Appendix C: Analysis of ILT/Leader behavior difference scores	240

List of Figures

Figure 1.1:	Journal articles on business ethics published over time by function.....	7
Figure 1.2:	Journal articles on business ethics published over time in management function subfields.....	8
Figure 1.3:	Distribution of empirical versus non-empirical business ethics articles published over time.....	9
Figure 2.1:	Distribution of individual responses for the financial ethical issue by work orientation.....	88
Figure 2.2:	Distribution of individual responses for the human resources ethical issue by work orientation.....	89
Figure 2.3:	Distribution of individual responses for the customer ethical issue by work orientation.....	90
Figure 2.4:	Distribution of ethical decision-making index scores by work orientation.....	91
Figure 2.5:	Path analysis diagram of work orientation, relational interdependent self-construal, and unethical decision-making.....	103
Figure 3.1:	Graphical representation of interaction effects for God image and God belief on Humane-Oriented ILTs.....	138
Figure 3.2:	Graphical representation of interaction effects for God image and God belief on Autonomous ILTs.....	139
Figure 3.3:	Graphical representations of interaction effects for God image and God belief on Participative ILTs.....	152

List of Tables

Table 1.1: Number of articles by journal published on business ethics compared to total number of articles published in each journal.....	5
Table 1.2: Count of codes present in published business ethics articles across functions	11
Table 2.1: Means, standard deviations, and correlations between work orientation, construal level, and cheating behaviors	70
Table 2.2: Text responses from work orientation manipulations on MTurk sample	72
Table 2.3: Words and word stems used to form the LIWC dictionary for text analysis in MTurk sample.....	73
Table 2.4: Means and standard deviations of text scores for each of the three work orientation manipulation conditions	74
Table 2.5: Means and standard deviations of text scores for participants who cheated compared to participants who did not cheat.....	75
Table 2.6: Ethicality ratings for the decision options for each of the three ethical issues	85
Table 2.7: Means, standard deviations, and correlations between work orientation, self-construal, and ethical issues for in-basket task.....	87
Table 2.8: Descriptive statistics for each item in the work orientation scale	97
Table 2.9: Latent factor correlations between each of the three work orientation factors	99
Table 2.10: Factor loadings for the items in the work orientation measure	100
Table 2.11: Means, standard deviations, and correlations among work orientation measures, self-construal, and unethical decision-making for the survey study	101
Table 2.12: Summary of the study results for each of the hypotheses from chapter 2.....	106
Table 3.1: Six culturally endorsed ILT dimensions and their descriptions	116
Table 3.2: Shared dimensions across God image, ILTs, and leadership styles	120
Table 3.3: Summary of research hypotheses for chapter 3.....	129
Table 3.4: Means, standard deviations, and correlations between God image, ILTs, leader behavior, and demographic variables	136
Table 3.5: ILTs regressed on controls, God image, God belief, and the God image/God belief interaction	138
Table 3.6: Regression coefficients, significance values, and effect sizes for regressing psychological well-being on absolute difference scores	141
Table 3.7: Leader descriptions provided for each manager for evaluation by participants.....	147
Table 3.8: Means, standard deviations, and correlations between God image, ILTs, leadership preference, and demographic variables	150
Table 3.9: ILTs regressed on controls, God image, God belief, and the God image/God belief interaction	152

Table 3.10: Leader preference ratings regressed on controls, God belief, God image, and the God belief/God image interaction	154
Table 3.11: Sentences used in God image priming task.....	157
Table 3.12: Summary of the study results for each of the supported hypotheses in study 3.....	161

Acknowledgments

If someone had asked me ten years ago what I would be doing today, completing my dissertation and earning my Ph.D. would not have been among my predictions. As I reflect upon the past five years – and the fork in the road that I followed – I am grateful for this experience, and for all of the people who have contributed to my journey.

First and foremost, I want thank my dissertation committee. In particular, I wish to recognize my chair and advisor, Hillary Anger Elfenbein. She is the chief reason I joined the program here at Olin. I thank her for her friendship and support, and for believing in me. I am grateful to Ashley Hardin and Rachel Ruttan who eagerly accepted the responsibility to help guide me through the dissertation process and whose expertise has been invaluable in my research and writing. I thank Rebecca Reczek for inspiring me and encouraging me to pursue a Ph.D., and for bookending the process by being a helpful contributing member of my dissertation committee. Finally, I am deeply indebted to my advisor Bill Bottom; through his steadfast mentorship and patience, and resolute standards, he has contributed significantly to my development as both a researcher and a teacher.

I am grateful to many members of the Olin Business School community. Thank you to the Organizational Behavior faculty, who have each supported me in some important way over the years, including Markus Baer, Andrew Knight, Judi McLean Parks, Rae Sparrowe, Kurt Dirks, and Stuart Bunderson. I want to thank Cece Myers and Jennifer Thornton, two women who know how to get things done. I will be eternally grateful to Erin Murdock, who has an answer to every question and an open door for every chat. I thank Rob Portnoy for being a wonderful

teaching mentor and a great friend. I also want to express my appreciation to the Bauer Leadership Center for the generous funding and support of my research on God image and leadership.

Thank you to my fellow doctoral students for your encouragement, camaraderie, and help along the way. I especially want to thank Jonathan Lee, for being a fantastic co-author, Daisung Jang, for being a patient mentor, and Jasmine Huang, for being an exceptional friend. Thank you to Patrizia Vecchi, my study-buddy, my fellow symphony-goer, and the best cohort-mate anyone could have.

Although they will never read this, I want to thank every employee who ever worked for me during my time in industry. Being your supervisor taught me so much about leadership and management. Thank you for challenging me, thank you for supporting me, and thank you for “changing lives” with me.

Nothing I have done would be possible without my family. Mom and Dad, you two are National Treasures. Thank you to my *Sensei* (my dad, Jim Luckman) for teaching me to question my own assumptions, for instilling in me the art of PDCA, and for helping me to know that, “It will either work - or it won’t”. I may never achieve your level of mastery, but I do enjoy requesting that you now call me “Dr. Luckman”. Thank you to my *Protector* (my mom, Vikki Luckman), who knows that sometimes wine and vigilante justice are the only answers. Whether you are feeling more FOS or MOCO, there is no mother out there who holds a candle to you, even if you no longer keep up with your preventative cobweb maintenance. Thank you to both of you for the confidence, competence, and independence, which are the backbone of my work. I also want to thank my brilliant and beautiful sister, Vanessa, for providing me with excellent negotiation

anecdotes that lead my students to ask why I am teaching their class instead of you. I may be your *big* sister (and I won't let you forget it!), but I admire you and I am so proud of the leader, engineer, and mom that you are.

Last, but certainly not least, I want to thank my *Champion* Brian Carl. BDC, thank you for acting as my promoter, for countless hours of your editing and revisions, for diligently learning every possible thing you could about the Ph.D. journey and the job market process, and for being there to take care of me (and Einstein) during this process.

Thank you to each of you for helping me navigate this incredible journey.

E. A. Luckman

Washington University in St. Louis

August 2018

To Einstein.

Abstract of the dissertation

Morality in Organizations: Ethics, Meaning, and God at Work

by

Elizabeth Ann Luckman

Doctor of Philosophy in Business Administration

Washington University in St. Louis, 2018

Professor Hillary Anger Elfenbein, Chair

This dissertation explores morality in organizations through three distinct research projects. In Chapter 1, I begin to examine a century of business ethics research conducted across business functions in order to bridge the silos of research and teaching that have evolved over time. Preliminary findings suggest that the field of management has produced comparatively more business ethics research than other functions, and that marketing and accounting have examined the ethical implications of their professional responsibilities. Chapter 2 examines the effect of meaning at work on unethical behavior. Through three studies, I find evidence to suggest that individuals with a stronger calling orientation and weaker job and career orientations may engage in more ethical decision-making. Chapter 3 explores the relationship between the way individuals view God and their expectations for leadership, seeking to determine whether God acts as a leader exemplar. I find some evidence to suggest that individuals who believe in a benevolent God are more likely than those who believe in a judgmental God to endorse more relational leadership attributes to ideal leaders. Through three diverse projects, this dissertation contributes to knowledge on morality in organizations.

Chapter 1: Business Ethics by Business

Function: A Review

1.1 Introduction

Business ethics is a topic of increasing interest in academic research and education. The amount of research directly examining the topic of business ethics has increased in volume over the past few decades (Bampton & Cowton, 2013; Boatwright, 2013; Nill & Schibrowsky, 2007; Treviño, Nieuwenboer, & Kish-Gephart, 2014), and programmatic change directed toward teaching ethics in business schools has increased as well (Christensen, Peirce, Hartman, Hoffman, & Carrier, 2007). Criticism of business schools has contributed to fueling the aforementioned rise of business ethics research and education. Some critiques of business ethics research argue that business schools fail to consider morality or ethics in their research or teaching at all, producing amoral managers who contribute to bad business behavior (Ghoshal, 2005; Podolny, 2009). Other critiques focus on the gap between research and translation of that research into practice, arguing that even where ethics research might be done, it is not taught or translated ways that effectively produce ethical managers (Bennis & O’Toole, 2005; Pfeffer & Fong, 2002). Similar across all critiques is that there is that research and education in business ethics has still not achieved the goal of understanding unethical behavior in organizations and training students of business to be moral and effective managers (Hühn, 2014; Khurana & Nohria, 2008), indicating further need for understanding the state of business ethics research.

A particular aspect of business research and education that has not been explicitly considered in the ethics realm is the functional organization of business schools. Mary Parker Follett, in a book chapter written in 1927, wrote “There is an increasing tendency toward specialized, or what is

being called functionalized management....That is, the fact is very generally accepted that different types of problems require different bodies of knowledge” (Follett, 1927, p. 73). Her observation came to fruition in industry, as organizational structure has evolved, functional silos emerged, and have more recently been challenged as barriers to integration in organizations (Beer & Eisenstat, 2000). Business schools have followed suit, and like other academic entities, are generally separated into academic departments. These departments in business schools represent key functions of business, including accounting, finance, marketing, operations and information systems, and management (i.e., including organizational behavior, human resources, and strategy). Each functional area or department houses faculty that have been trained in that particular field, and who publish articles in journals that are specific to that field. Critiques about the translation of business knowledge into practice have been linked to the functional division of business schools and education (Navarro, 2004; Nisula & Pekkola, 2018).

Despite the above critiques, there has been no exploration of the business ethics research across functions in business schools. Business ethics research tends to focus on a particular functional area. Recent reviews of ethics research have been written by and focused on functional areas like accounting (Bampton & Cowton, 2013); marketing (Nill & Schibrowsky, 2007); finance (Boatwright, 2013); and organizational behavior (Craft, 2013; Lehnert et al., 2015; Treviño et al., 2014). This review seeks to contribute to our understanding of business ethics research and education by looking across functions of the business school, rather than within function, to identify trends and findings that may help to further our understanding of the state of business ethics research. In order to examine the state of business ethics research across the functions in business schools, I draw on a list of business research journals that crosses functions, *The Financial Times* list of journals used for research rankings.

This review contributes to our understanding of business ethics research in two primary ways. First, whereas most research on business ethics is oriented toward a particular business function or academic business department, the purpose of this review is to compare research in business ethics across functions. Prior reviews have either focused on the ethics research conducted within a particular discipline (i.e., accounting ethics (Bampton & Cowton, 2013), or has focused specifically on journals that focus explicitly on ethical issues in business (Chan, Fung, Fung, & Yau, 2016). This review takes a cross-functional perspective. Second, this review uses a list of high impact, peer-reviewed journals that span the functions of business and management. This allows us to focus on the research conversations about ethics that are being given attention in the most competitive, functional, research outlets.

1.2 Review Methodology

The first step in conducting the review was to identify a set of journals relevant to the goal of examining business ethics research across business school functions. I chose to focus the search on list of journals identified by *The Financial Times*, used for their research ranking of global business school programs. Research rankings have a direct impact on business schools because they are used in business school rankings, which determine applications and job placement. *The Financial Times* uses a list comprised of the 50¹ top-ranked research journals to conduct its research rank, which accounts for 10% of the Global MBA program rankings. The list of journals is voted on by business school deans and is revised every few years. This list is comprehensive in that it includes journals across all functions of the business school (i.e., management, operations, marketing, finance).

¹ In 2016, *The Financial Times* conducted a review of the 45 journals that comprised its research journal list. Ten of the current list were up for review and of those, six remained. 150 other journals were reviewed and five were added. The research journal list now comprises 50 journals. (<https://www.ft.com/content/3405a512-5cbb-11e1-8f1f-00144feabdc0>)

Journals from this list were coded as having a primary function. Functions were assigned based on the description provided about the journal by the publisher. Three journals were not assigned to a function, and therefore not included in the analysis in this paper. The first is the *Journal of Business Ethics*, which publishes research related specifically to ethics across all functions. Two journals, *Harvard Business Review*, and *MIT Sloan Management Journal* are also not functional, but are practitioner journals. While examining the ethics research in these three journals would provide valuable benefits to our understanding of business ethics research, they are beyond the scope of this particular study. Studies from the other 47 journals were identified by searching for the terms “ethic” or “ethics” in the keywords, subject terms, or abstracts. I specifically focused on the keywords, subject terms or abstracts in order to generate a list of articles that clearly identified ethics as a key component of the study. This generated a list of 1462 articles. In order to focus on articles that produced research findings, I removed commentaries, notes and editorials. I then read the abstract of each of the papers in the list to determine whether the ethics content was relevant for analysis. I removed any articles that did not directly examine issues related to business ethics. For example, an article that discussed agency theory may have been assigned a keyword of ethics, but did not necessarily discuss agency theory in terms of its ethical implications, instead focusing on agency theory for its implications of the key variable of board composition (Krause, Withers, & Semadeni, 2016). After multiple reviews of the articles generated from the search, I generated a final list of relevant business ethics research articles that totaled 880. The table below shows, by journal, the number of ethics articles, the number of total articles published over time, and the percentage of ethics articles as a percent to total.

Table 1.1 Number of articles by journal published on business ethics compared to total number of articles published in each journal

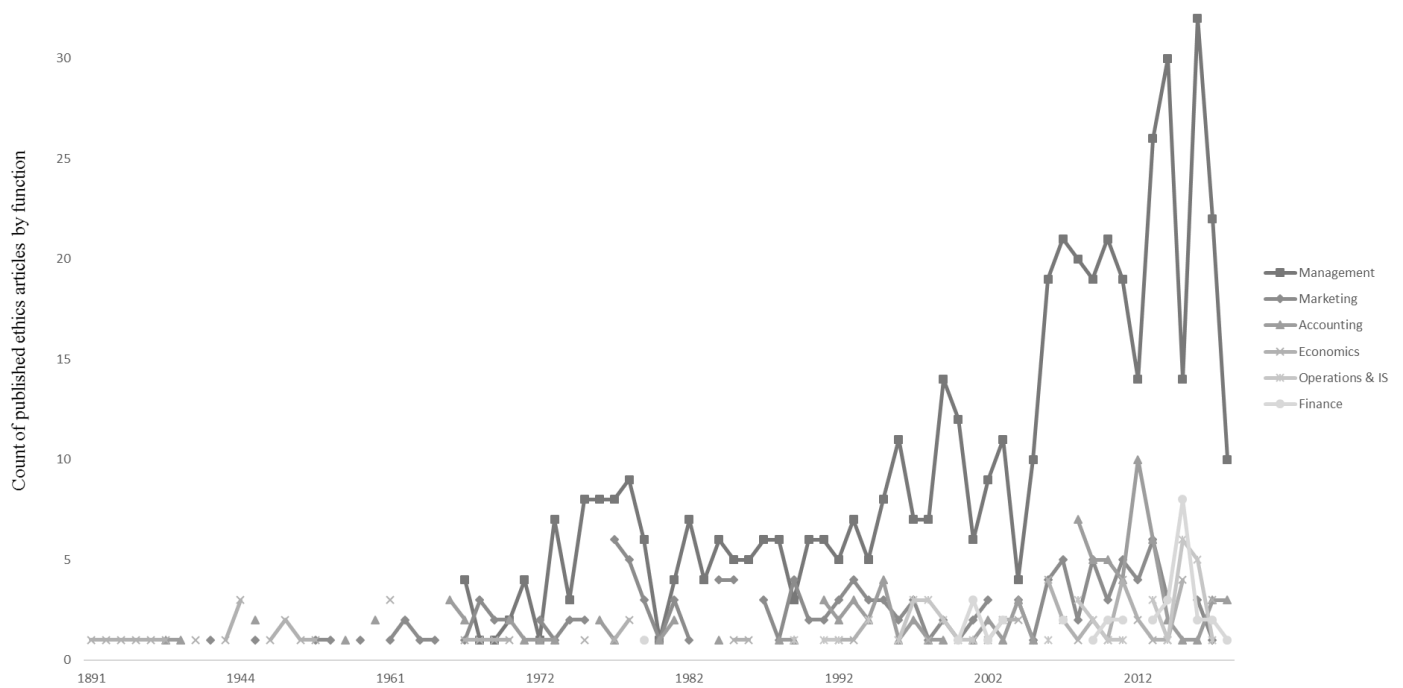
Journal Name	Functional Area	Ethics article count	Total articles published	Ethics article percent to total
Accounting Review	Accounting	29	4449	0.65%
Accounting, Organizations and Society	Accounting	38	1391	2.73%
Contemporary Accounting Research	Accounting	4	789	0.51%
Journal of Accounting and Economics	Accounting	11	996	1.10%
Journal of Accounting Research	Accounting	16	1797	0.89%
Review of Accounting Studies	Accounting	2	518	0.39%
Total Accounting		100	9940	1.01%
American Economic Review	Economics	42	9428	0.45%
Econometrica	Economics	2	5943	0.03%
Journal of Political Economy	Economics	7	3370	0.21%
Quarterly Journal of Economics	Economics	12	2335	0.51%
Review of Economic Studies	Economics	2	2363	0.08%
Total Economics		65	23439	0.28%
Journal of Finance	Finance	4	6003	0.07%
Journal of Financial and Quantitative Analysis	Finance	11	2377	0.46%
Journal of Financial Economics	Finance	14	2672	0.52%
Review of Finance	Finance	1	473	0.21%
Review of Financial Studies	Finance	3	1818	0.17%
Total Finance		33	13343	0.25%
Academy of Management Journal	Management	69	3138	2.20%
Academy of Management Review	Management	85	2316	3.67%
Administrative Science Quarterly	Management	9	3009	0.30%
Entrepreneurship Theory and Practice	Management	3	777	0.39%
Human Relations	Management	44	3268	1.35%
Human Resource Management	Management	16	1552	1.03%
Journal of Applied Psychology	Management	64	5311	1.21%
Journal of Business Venturing	Management	17	1104	1.54%
Journal of International Business Studies	Management	23	2180	1.06%
Journal of Management	Management	13	1863	0.70%
Journal of Management Studies	Management	33	2854	1.16%
Management Science	Management	12	5961	0.20%
Organization Science	Management	24	1651	1.45%
Organization Studies	Management	30	2707	1.11%
Organizational Behavior and Human Decision Processes	Management	48	1901	2.52%
Research Policy	Management	6	3291	0.18%
Strategic Entrepreneurship Journal	Management	1	261	0.38%
Strategic Management Journal	Management	7	2701	0.26%
Total Management		504	45845	1.10%
Journal of Consumer Psychology	Marketing	7	1040	0.67%
Journal of Consumer Research	Marketing	23	2323	0.99%
Journal of Marketing	Marketing	52	2936	1.77%
Journal of Marketing Research	Marketing	23	3542	0.65%
Journal of the Academy of Marketing Science	Marketing	30	1072	2.80%
Marketing Science	Marketing	1	1410	0.07%
Total Marketing		136	12323	1.10%
Information Systems Research	Operations & IS	6	922	0.65%
Journal of Management Information Systems	Operations & IS	15	861	1.74%
Journal of Operations Management	Operations & IS	11	787	1.40%
Manufacturing & Service Operations Management	Operations & IS	0	491	0.00%
MIS Quarterly	Operations & IS	8	1407	0.57%
Operations Research	Operations & IS	2	8706	0.02%
Production and Operations Management	Operations & IS	0	1338	0.00%
Total Operations and Information Systems		42	14512	0.29%
Total all categories		880	119402	0.74%

1.3 Results: Publication analysis

The articles identified in this search come from each of the functions found in business schools: accounting, marketing, economics, operations and information systems, and management. The total number of ethics articles as a percent to the total number of articles published in the represented journals is 0.74%. Marketing, management, and accounting each show a representation of over 1% of articles related to ethics, while operations, economics, and finance each show a representation of between .23 and .29%. This demonstrates greater representation of ethics articles in the management, marketing, and accounting journals than the finance, economics, and operations journals.

The first question the publication data answers is when these particular journals began to accept and publish articles related to ethics topics. The figure below graphs total counts of business ethics articles published by year from 1891 to 2017. The data in this figure suggest that the first surge in business ethics research in these journals occurred in the management field around 1972, and a second and more prominent surge occurred in the mid-1990s. This figure also highlights that the earliest articles in business ethics came from the marketing (1939), accounting (1931) and economics (1891) fields; while the ethics articles in operations (1989) and finance (1979) came much later. The first articles in the field of management were published in 1966, and were published in *Academy of Management Journal*, *Management Science*, and *Journal of Applied Psychology*.

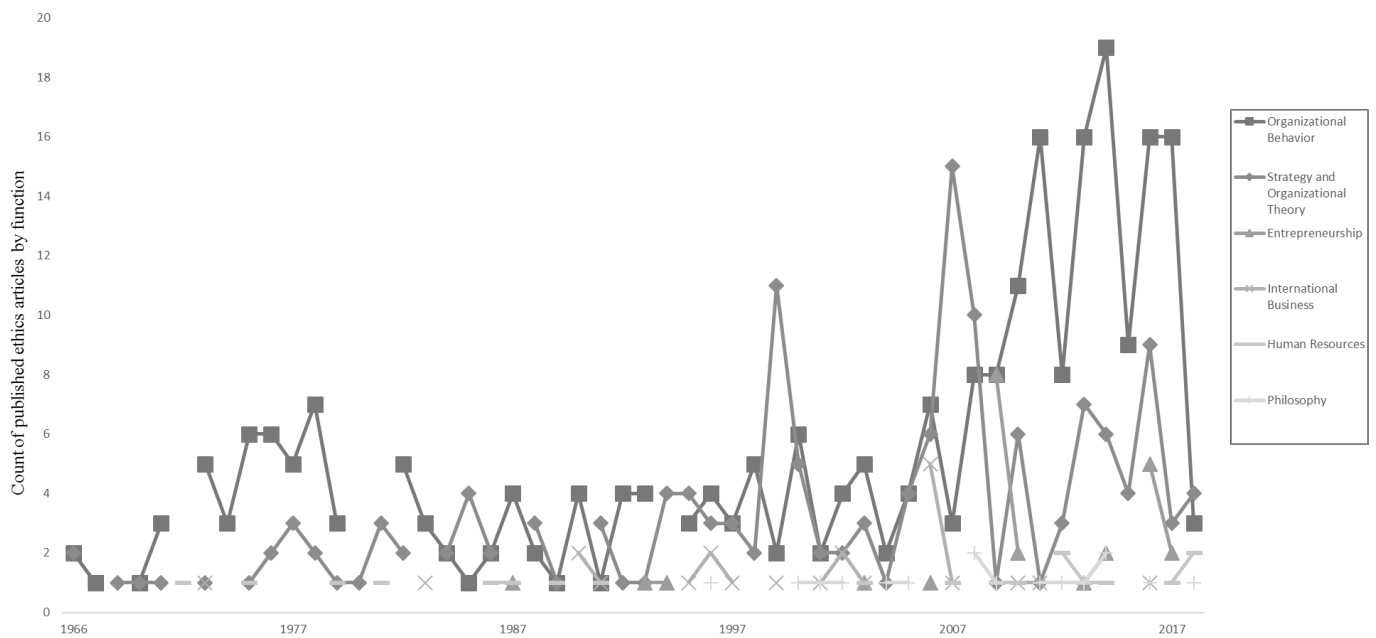
Figure 1.1 Journal articles on business ethics published over time by function



The management category comprises the largest number of articles in this review. The management category is comprised of articles published by researchers in organizational behavior, human resources, strategy, international business, and entrepreneurship. In order to gain a deeper understanding of each of these sub-fields, each management abstract was coded as being representative of one of these sub-fields. If the abstract was unclear as to which subfield it represented, the coding was based on the affiliation of the lead author of the paper. The two highest contributors to this category came from organizational behavior and strategy/organizational theory, representing 81.5% of the total management articles. The following graph shows the total count of business ethics articles published in the management sub-fields over time. Based on the figure below, we can see that the organizational behavior research had its first peak in the early/mid 2000s. This coincides with an interest in business ethics (and ethical decision-making) that came about after the fall of Enron and WorldCom (e.g.,

Collins, 2006). The first peak in the strategy and organizational theory article publications came in the late 1990s, and coincides with a surge in interest in corporate social responsibility (Carroll, 1999)

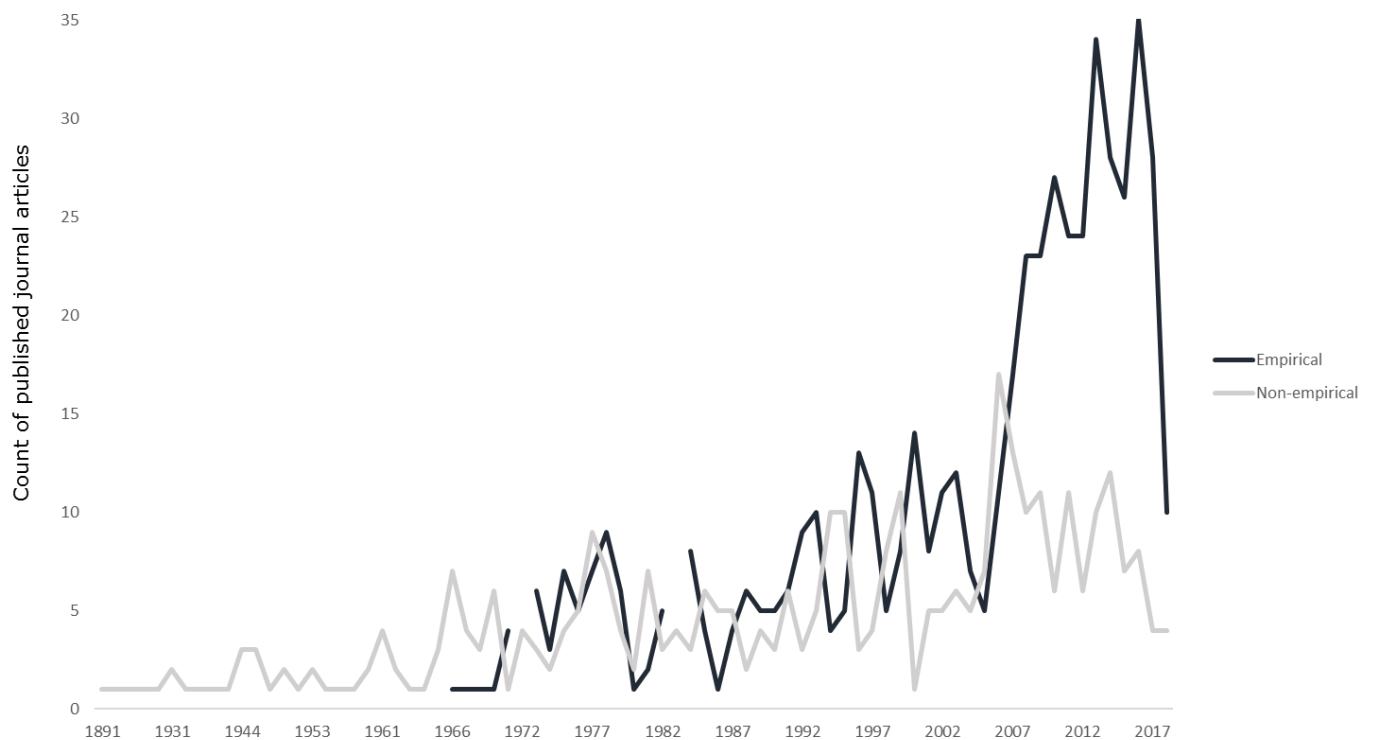
Figure 1.2 Journal articles on business ethics published over time in management function subfields



Another question the publication data answers is to what extent the business ethics articles are empirical or non-empirical. Each paper was coded as having conducted empirical work (i.e., qualitative and quantitative analysis) or non-empirical work (i.e., theoretical, framework development, or philosophical). Non-empirical work reaches back as far as 1891, while empirical work appeared later, in the 1960s. A significant surge in empirical work started around 2007, which aligns with the surge of organizational behavior publications in 2007. This spike is indicative of when the publication counts increased in these functional journals, and does not match other accounts of business ethics research that demonstrate a rise in business ethics

research interest that began in the 1980s (e.g., Ford & Richardson, 1994). The empirical papers were also coded for the type of empirical work they conducted – qualitative or quantitative. Of the empirical work, only 6.2% was qualitative or case analysis, while the remainder was quantitative and measured through surveys, experiments, and simulations. The figure below shows this relationship of empirical and non-empirical work over time.

Figure 1.3 Distribution of empirical versus non-empirical business ethics articles published over time



This publication data represents a high-level overview of the data collected. Further suggestions for analysis of publication data is included in the future directions section of this paper.

1.4 Results: Content analysis

The analysis to this point has focused on trends and patterns in publication that have helped to illuminate the rise of business ethics research, especially empirical research from the field of organizational behavior, over time. In this next section, I move beyond publication data to analyze the content of the papers published to better understand how the concept of business ethics is examined and interpreted across functions.

In order to identify the key issues addressed in the literature, I began with an open-coding process. I read each abstract and identified key words that were indicative of the primary topic being addressed in each paper. These words came from the primary research question or primary research finding indicated in the abstract. This produced thirty-one codes representing different topics in the research. The table below shows each of those topics and the number of articles related to those topics within each function.

Table 1.2 Count of codes present in published business ethics articles across functions

Ethical topics	Function						Grand Total
	Management	Marketing	Accounting	Economics	Operations & IS	Finance	
Ethical decision-making	147	18	13				178
Values	103	12	1	6		11	133
Professional codes	20	20	47		3		90
Corporate social responsibility	65	8	4				77
Philosophy of management	51						51
Financial reporting	4		30			2	36
Fraud/corruption/bribery	19	3	1	6		4	33
Economics verus ethics				29			29
Ethics of markets and trade	1	5		17			23
Ethical leadership	21						21
Technology and computing ethics		1			20		21
Advertising	1	18					19
Market research	1	18					19
Human resource practices/hiring	18						18
Supply chain ethics	2	3			11		16
Ethical consumption/consumer ethics	2	10					12
Insider trading			1			11	12
Social Entrepreneurship	12						12
Corporate strategy and governance	11						11
Ethics research and publishing	7	1	1	2			11
Software piracy and IP theft	2				8		10
Discrimination/bias	9						9
Responsible investing	1		1			5	7
Selling	1	6					7
Branding		6					6
Economic policy	1			5			6
Donation behavior		3					3
Entrepreneurial rule-breaking	3						3
Legal issues		2	1				3
Pricing		2					2
Safety	2						2
Grand Total	504	136	100	65	42	33	880

In the next section, for each of the primary functions, including the subfields of management, I define and explore these topical codes. This section does not define all codes, but for the sake of parsimony, focuses on those codes that were most often identified in the content analysis and is intended to begin to elucidate the topical similarities and difference across functions in business ethics research.

1.4.1 Management

The function of management is comprised of a number of subfields, including organizational behavior, human resources, strategy, international business, and entrepreneurship. In this section,

I examine the codes that were recorded most frequently from the content analysis for each of the subfields in the function of management.

Organizational behavior

The most dominant code in the organizational behavior function represents research on ethical decision-making. Ethical decision-making (from here on, EDM) refers to any of the steps used to describe the process of decision-making related to ethical or moral issues in organizations, including the empirical and descriptive work of examining the ethical decision-making process (Craft, 2013; Lehnert et al., 2015). This work has been primarily influenced by Rest's (1986) and Jones' (1991) theoretical models, and includes evaluating the effects of individual differences, situational contexts, and cultural issues on moral awareness, judgment, intention, behavior, and issue intensity. These models draw from the cognitive moral development perspective, indicating that there are rational steps in the ethical decision-making process (Kohlberg, 1969; Treviño, Weaver, & Reynolds, 2006). Another stream of work in ethical decision-making takes the perspective of intuitive decision-making and bounded ethicality, starting from the assumption that ethical decision-making is not rational but intuitive (Haidt, 2001). Together, these perspectives on ethical decision-making comprise the field of behavioral ethics (Bazerman & Gino, 2012). Behavioral ethics researchers have generally defined unethical decision-making and behavior as a process or action that occurs when individuals violate generally accepted moral norms. Bazerman and Gino (2012) defined behavioral ethics as “the study of systematic and predictable ways in which individuals make ethical decisions and judge the ethical decisions of others that are at odds with intuition and the benefits of broader society” (p. 95). The EDM category, therefore, refers to evaluations of the ethical decision-making process that identify when and under what conditions people make ethical or unethical decisions.

Unethical decision-making or unethical behavior is frequently operationalized as lying, cheating, or deceptive behaviors. Understanding how unethical decision-making is operationalized in the EDM literature helps to elucidate the assumptions about ethical decision-making that underly the research. Games like the deception game or prisoners' dilemma provide an opportunity for one player to lie another by hiding information. Lying, or sending a deceitful message to the other player, is operationalized as unethical behavior in these games (L. Wang & Murnighan, 2017). Another operationalization of unethical behavior comes from the use of a negotiation task called *Bullard Houses*, in which one party has the opportunity to lie to the other party about the intended use of the fictional property (Kern & Chugh, 2009). Another frequently used methodology for measuring unethical behavior is one in which a participant engages in some sort of task (e.g., math matrix task, die-roll task, anagram unscrambling task) for which they can receive monetary rewards for performance. The participant does the task, and self-reports their results. This typically happens under conditions in which the participant is not-monitored, and they have the potential to earn some financial reward for their performance. In the math matrix task, subjects receive a matrix with numbers to the hundredths decimal place, and they have four minutes to identify two numbers that add up to ten (Mazar, Amir, & Ariely, 2008). In the die-roll task, participants roll a set of die and self-report their results where higher rolls lead to higher earned money (Shalvi, Dana, Handgraaf, & De Dreu, 2011). In the anagram task, participants are given some anagrams that are solvable (i.e., "CKRO" becomes "CORK") and others that are unsolvable (i.e., "IFJA"), provided a couple of minutes to unscramble the word, then asked to self-report their results, for which they will earn some reward (typically money) (Gino & Pierce, 2009; Lu et al., 2017). Often, subjects will overstate their performance by reporting that they solved more anagrams correctly than was possible, which is coded as unethical behavior.

More complex tasks move beyond cheating or lying to integrate the tensions present in an ethical dilemma that affect the decision-making process. For example, in-basket tasks ask participants to respond to a series of e-mails and phone messages, including some with ethical dilemmas embedded, and to make decisions about how they will handle those issues (Treviño & Youngblood, 1990). Ethical dilemmas that have been used include the kickbacks scenario, in which a regional sales director informs the participant (playing a national sales manager for an electronics corporation) that one of his sales representatives was paying kickbacks to customers in order to increase his sales. The participant has to make a decision whether to allow the kickbacks to continue (coded during data analysis as unethical) or to stop the kickbacks by firing the employee or bringing it to someone else's attention (coded during data analysis as ethical). In another ethical dilemma, the vice-president of production informs the participant that he changed the material used in the product to save on production costs and advises the participant not to inform the customers as there was a small potential for failure with the new material. The participant had to make a decision whether to inform the customer (coded during data analysis as ethical) or not to inform the customer (coded during data analysis as unethical). The decisions listed above were evaluated by coders prior to the research to determine what would outcomes would be measured as ethical versus unethical (Treviño & Youngblood, 1990).

The primary question that motivates behavioral ethics research is how we can reduce unethical behaviors in the workplace (Treviño et al., 2014). Research has examined an important aspect of the workplace – competition and goals– for its effect on unethical behavior. Competition and goal setting influence willingness to engage in unethical behavior. Competing against rivals versus non-rivals has been shown to increase deception and lying in negotiations (Kilduff, Galinsky, Gallo, & Reade, 2016), and victims of trash-talking during competition were more

likely engage in incivility toward their transgressors and more likely to cheat in subsequent competition (Yip, Schweitzer, & Nurmohamed, 2017). Further evidence that organizational environments influence unethical behavior comes from research on goal-setting, which finds that setting specific goals leads to more cheating than setting non-specific goals (Schweitzer, Ordóñez, & Douma, 2004) and that quickly setting another goal after having reached the prior goal also leads to more deceptive behaviors due to cognitive depletion (Welsh & Ordóñez, 2014).

Strategy

Another dominant area of the management literature, specifically in the subfield of strategy is related to the topic of corporate social responsibility. Corporate Social Responsibility (CSR) broadly refers to the obligations of organizations that extend beyond its economic activities, including discretionary activities that are philanthropic, legal, and ethical contributions to society (Carroll, 1999). A prominent theoretical perspective that falls into this category is stakeholder theory. Stakeholder theory argues that business must focus on multiple stakeholders, including the employees, the customers, and any entity in the community that may be affected by the organization; instead of managing for shareholder wealth (Freeman, 1994, 2010). Research drawing on these perspectives argues for the benefits of organizations behaving in socially responsible ways, suggesting an outward focus toward the impact that organizations have on parties beyond the shareholders.

Human resources

Human resources is a distinct subfield in the function of management. The coding process revealed that human resources practices are a particular area of examination in the ethics

literature. Broadly, the questions examined in this area revolve around the ethical implications of managing people and developing people in the organization (Offstein & Dufresne, 2007) Human resources functions within organizations are generally in charge of hiring and firing people, which has ethical implications. Addressing concerns related to diversity in hiring practices is an example of a particular human resources issue with ethical implications that has received attention in the literature (Casper, Wayne, & Manegold, 2013). Research has also examined whether employees should be fired for particular activities like blogging (Valentine, Fleischman, Sprague, & Godkin, 2010). As a function in industry, human resources also is often responsible for ethical codes and compliance with them. The Society for Human Resource Management (SHRM), which is the professional society of human resources managers, has a general ethical code by which they expect HR professionals to abide. The SHRM code specifically identifies core principles focused on fairness and justice, guidelines around treating people with dignity, respect, and compassion, and policies that advocate fair and consistent treatment for all employees (“SHRM Code of Ethics,” 2018).

Entrepreneurship

Entrepreneurship refers to the activities related to forming and organizing a new business venture. Two primary codes related to entrepreneurship emerged in this review. The first is related to entrepreneurial rule-breaking. Research suggests that those entering into new business ventures must engage in ‘rule-breaking’, which is defined as breaking moral or ethical rules for the sake of the success of the entrepreneurial venture (Brenkert, 2009). Competing perspectives suggest on one hand that rule-breaking is unethical and should be avoided while others suggest that entrepreneurs must break rules to succeed and this cannot be identified as unethical (Brenkert, 2009). Evidence of rule-breaking as an individual difference does support the idea that

those who are more prone to rule breaking were more successful entrepreneurs later on (Zhang & Arvey, 2009). Another key issue is social entrepreneurship, which refers to entrepreneurial activities that are specifically focused on solving social and community problems (Hall, Daneke, & Lenox, 2010). This prosocial orientation suggests that there are ethical implications for creating entrepreneurial ventures that give back to the community. Social entrepreneurship involves examination of issues like sustainability in entrepreneurial ventures (Kuckertz & Wagner, 2010).

International business

International business examines work among multinational firms. One particular type of ethical issue that emerged in the work on international business is corruption. The most commonly used definition of corruption is the misuse of public power for personal benefit, and generally refers to the abuse of authority by individuals in organizations that leads to personal or organizational benefit (Aguilera & Vadera, 2008; Ashforth & Anand, 2003). Corruption is a particular type of wrongdoing or unethical behavior in which an individual violates socially accepted norms around the proper use of authority in organizational contexts, including bribery, theft, and nepotism. These are generally considered organizational acts of wrongdoing. Bribery is generally regarded as an unethical act, one in which financial power is used to manipulate outcomes in the marketplace; however bribery is also an act in which ethical norms may differ by culture (K. D. Martin, Cullen, Johnson, & Parboteeah, 2007). Evidence suggests that in countries where bribery is considered less problematic (e.g., Africa and South America), those with a short-term orientation are more likely to engage in bribery, while those with a long-term orientation are likely to invest (Birhanu, Gambardella, & Valentini, 2015).

The above discussion demonstrates that management research is diverse in its approach, and moreover has fragmented itself with respect to the ethical issues examined and under what subfields those tend to be addressed. More than any of the other functions that will be addressed below, management research demonstrates a separation in the research by perspective. Since management is not a profession in and of itself, the driving forces of the separation seem to come from the elements of the organizations in which the researcher is interested (i.e., ethical decision-making in organizational behavior versus corporate social responsibility in strategy).

1.4.2 Marketing and consumer behavior

Marketing is the functional area of business that is focused on communicating information about the organization to consumers. Ethical considerations in marketing appear in the research reviewed starting in the early 1900's and involve topics like the professional standards of the marketing profession, the ethics of marketing behaviors (i.e., advertising and selling), and the ethics of consumer behavior.

The most highly reported topic in the marketing literature, based on the open-coding process of the content review, was related to professional codes, indicating research that examined the ethics of the marketing profession and the responsibilities of marketers to behave ethically with respect to consumers. In 1956, William Kelley of Wharton traced the history of trading from the perspectives of philosophers like Plato and Aristotle through the middle ages to suggest that traders were often considered part of an immoral profession during these ancient times, prior to the spread of capitalism that inherently enhanced the legitimacy of the field (W. T. Kelley, 1956). Richard Famer, a marketing professor at UCLA and Indiana, wrote three papers over the course of 20 years criticizing the field of marketing in business education and practice as a way to encourage manipulation and unethical behavior and tried to identify ways to improve the

ethics of marketing based on that critique (Farmer, 1967, 1977, 1987). Attempts to identify guidelines and ethical codes for marketing professions exist throughout the timeline of published articles in this review (Bartels, 1976; Patterson, 1966).

The American Marketing Association (AMA) provides a general ethical code of conduct for individuals working in the field of marketing. The three primary ethical norms of the AMA are a) to do no harm, b) foster trust in the marketing system, and c) embrace, communicate, and practice the fundamental ethical values of honesty, responsibility, fairness, respect, openness, and citizenship (“AMA Statement of Ethics,” 2018). A scale developed to test the ethical philosophies of marketing professionals used the AMA code of conduct as a normative starting point for evaluating ethical dispositions (Vitell, Rallapalli, & Singhapakdi, 1993), providing evidence of the use of the code as a normative framework for marketing professionals. Research has cited the AMA code of conduct or drawn from AMA affiliated practitioners (Singhapakdi, Kraft, Vitell, & Rallapalli, 1995; Singhapakdi & Vitell, 2007).

Related to, but distinct from a discussion of the ethical codes of the marketing profession is to focus on particular aspects of the profession for their ethical implications. One area of evaluation is the ethicality of market research. In the first article in this review to evaluate ethical issues in marketing appears in 1953; an article in *The Journal of Marketing* reviewed a legal case related to the ethics of interviewing for market research (Andrews, 1953). More specifically, the review identified the “cheater problem”, in which interviewers hired by a market research agency falsified data during their collection process. The question at the heart of the case was whether the agency should pay the interviewers even though they falsified the data. The judge determined that the agency should pay their expenses but not the full rate they were owed.

Another specific area of marketing that has received attention related to ethical evaluation is advertising and selling. Research on the ethics of advertising is rooted in the question of ethical versus unethical advertising. Research demonstrates that deceptive advertising engenders distrust between the public and the organization (Darke & Ritchie, 2007), but that deceptive advertising does effectually influence the perception of products by the public (J. C. Olson & Dover, 1978). Another area of marketing inquiry relates to selling. While journals specific to this field have emerged (i.e., *Journal of Selling and Sales Management*) there is some treatment of this issue in the mainstream journals in this review. Anecdotal and research evidence generally suggests that those in the sales profession are often perceived as unethical or immoral by consumers based on the use of various sales tactics (e.g., Dubinsky, Ingram, & Rudelius, 1985; Dubinsky & Levy, 1985). Another selling related question found in these journals involves the role of managing a salesforce. Research has found evidence that supervisors are more likely to punish unethical sales people for violating rules as opposed to the consequences of their behavior for the broader organization (S. D. Hunt & Vasquez-Parraga, 1993).

Beyond the ethics of the role of the marketing professional, research in consumer behavior also examines issues like ethical consumption and the perceptions and responses of consumers to ethical attributes. One question revolves around how consumers respond to ethical or 'green' product attributes. Research has shown that even consumers who express intentions to buy ethical products may not follow through. For example, in a vignette study using undergraduate business students, participants indicated that they would be more less likely to buy an ethical product (fair-trade) when the needs of those benefiting from the purchase were moderate as opposed to high (White, MacDonnell, & Ellard, 2012). Further, evidence from another vignette study using both undergraduate students and working professionals through an online panel

shows that consumers from different income brackets are judged differently based on their purchases of ethical products. A series of studies showed that consumers who were on welfare were judged as more unethical when they purchased ethical products than were consumers who were in a higher income bracket (J. G. Olson, McFerran, Morales, & Dahl, 2016).

To further understand the reasons consumers may not follow through on their ethical intentions, other research has examined the psychology of why consumers may or may not respond to the marketing of ethical versus performance attributes in products. How ethical attributes are promoted to customers may influence their attention to those attributes and willingness to follow through on purchases. For example, research shows that when ethical attributes are marketed in terms of exclusion, meaning that a consumer can reject an item because it is non-ethical, that this increases attention to the ethical attribute and encourages ethical purchases (Irwin & Naylor, 2009). Research has also shown that activating feelings of consumer self-accountability can increase purchasing of products with ethical attributes, especially when comparing the promotion of ethical attributes in comparison to guilt appeals to buy ethical products (Peloza, White, & Shang, 2013). More recent research has even shown that consumers are more likely to remember an ethical attribute of a product when that product performs well on that attribute, yet they are willing to forget that attribute (not judge it negatively) if the product performs poorly on that attribute – in other words customers can easily forget negative ethical information (Reczek et al., 2018).

Ethical research in the marketing function examines the marketing profession for its ethical implications, while also paying attention to the specific elements that may be ethically problematic, like ethical issues in advertising and selling. Further, consumer behavior research has examined the ethical attitudes and reactions of consumers to marketing tactics. This function

demonstrates both macro and micro perspectives, as well as organization versus consumer perspectives.

1.4.3 Finance

The functional area of finance in business schools is concerned with the management of financial assets. The ethical implications of this set of activities is based on the fact that finance concerns “other people’s money”, which has the potential to encourage misconduct, and ultimately has the potential to affect the welfare of others. Research has demonstrated that organizations whose executives have been accused of unethical financial conduct, which will be described in depth below, face significant negative downstream effects, including wealth deterioration, reduced operating margins, and the severing of business partner relationships (Cline, Walkling, & Yore, 2018).

One of the most highly identified codes in the content review of the finance function was insider trading. Insider trading refers to activities of individuals who engage in the trading of the securities of the organization by which they are employed, giving them information about the potential of the securities that is not available to the general public (J. Moore, 1990). In this way, executives who engage in insider trading are taking advantage of their access to information in order to profit. Research examined the performance effects of insider trading and found mixed results, specifically through an examination of stock returns after insider trading occurred (Bhattacharya, 2014). Other research considers the regulation of insider trading in organizations. Considerations of the organizational influences on insider trading has examined policies like blackout periods – when trading is not allowed – for their ability to reduce insider trading (Bettis, Bizjak, & Lemmon, 2001). Research has found that insider trading can be predicted by

identifying both firm level and individual level opportunism through value added trades that occur right before quarterly earnings announcements (Ali & Hirshleifer, 2017).

The finance literature (along with the management literature) has also examined the context of corporate fraud. Corporate or organizational fraud is defined as “the use of one’s occupation for personal enrichment through the deliberate misuse or misapplication of the employing organization’s resources or assets” (Wells, 2017, p. 2). Examples of corporate fraud encompass everything from providing false information on financial statements, to mismanagement of assets, to corrupt activities like bribery or extortion, all of which are rooted in deceiving a party about the actual financial state of an organization. The 2016 report by the Association of Certified Fraud Examiners found that the cost of fraud is, on average, about 5% of an organization’s annual revenue, with a median value of \$150K, and was most often caused by financial statement mismanagement (Association of Certified Fraud Examiners, Inc., 2016).

Much of the research is built upon the concept of The Fraud Triangle, which is a framework that describes three stages that contribute to an individual’s willingness to commit fraud (Kassem & Higson, 2012). The framework was originally developed by criminologist Donald Cressey and published in his book *Other People’s Money* in the 1950s (Cressey, 1953). The Fraud Triangle is composed of three parts: the motive to commit the act, the opportunity or pressure to do so, and the rationalization process that allows an individual to go through with it. Research on fraud also shows the effects of peer networks, demonstrating that fraudulent behavior by one’s peers is likely to influence an individual’s willingness to engage in fraud (Dimmock, Gerken, & Graham, 2017). While this work is focused on the individual, other research has examined a variety of organizational factors that may influence the detection of fraud; finding that fraud whistleblowing is often not attributable to a single player but rather comes from a series of

monetary and reputational incentives going to a variety of parties (Dyck, Morse, & Zingales, 2010). Cultural and macro-economic factors matter as well, as is evidenced by the findings that closer ties to multinational firms tends to increase transparency in individual wage reporting data (Braguinsky & Mityakov, 2015).

Another stream of research in finance that emerged from the coding process examines the moral values of individuals and organizations for their impact on financial market behavior. Evidence suggests that CEOs who have incentives to personally benefit from financial misconduct, such as options backdating, are more likely to overstate earnings for personal gain (Biggerstaff, Cicero, & Puckett, 2015). The shared values of the corporate culture are often influenced by the CEOs, and it is not the stated values, but rather the values embodied by the CEO in practice that influence culture, and therefore ethical behavior (Guiso, Sapienza, & Zingales, 2015). How CEOs conduct their lives outside of their work environment also influences the way in which they spread values at work. In a study drawing on data from the Security and Exchange Commission (SEC), which identifies firms that have active fraud investigations, it was found that CEO's who own more luxury assets (i.e., real estate) tend to perpetuate a corporate culture of less control, thereby encouraging more fraudulent behavior in the workplace (Davidson, Dey, & Smith, 2015). Each of these studies examined the influence of CEO personal values on their likelihood to either engage in fraudulent behaviors or to encourage a culture that allowed fraudulent behaviors to occur. Other studies have examined the effects of religiosity (representing values at the macro or country level) to determine what effects these moral values might have on financial behavior, like stock market outcomes. Evidence suggests that countries with higher levels of religiosity have lower levels of risk for future stock price crashes (Callen & Fang, 2015), and that this is, at least in part, due to how religious values influence attitudes

towards risk and gambling (Kumar, Page, & Spalt, 2011). Each of these studies draws on country-level religious data (Association of Religious Data Archives) to measure religious values at an aggregate level. Specifically, each uses church affiliation or membership, suggesting that values are indicated by one's church affiliation. This is different from survey based research that seeks to understand religious values from an individual – not necessarily church affiliation – perspective.

While the research just described focuses on “unethical” issues in finance, other research identified in the coding process involves the effects of ethical or prosocial financial behavior. This type of research draws on the stakeholder perspective and corporate social responsibility, which generally focus on how organizations can contribute to all of their stakeholders in such a way that promotes positive effects on the environment and well-being. Examples of questions studied here are ethical or socially responsible investing, which includes investing in environmentally safe or green initiatives. Using a mathematical model that included an examination of types of firms (i.e., whether they invest in ‘green’ initiatives or not), willingness to invest in firms that physically harms the environment, and the availability of green technologies, researchers deduced that that investing in ethical or green firms increases the chance that polluting firms will reform in order to remain competitive (Heinkel, Kraus, & Zechner, 2001). The assumption that seems to be standard here is that ethical projects or ethical companies spend some of their investments on doing good for certain stakeholders, and therefore are less profitable than non-ethical (standard – not unethical) companies (Barigozzi & Tedeschi, 2015). This creates a tension within the finance literature that includes refers to seeking a deeper understanding of ethical versus unethical behavior related to the function of finance.

Unlike other functions in this review, the finance literature reviewed here did not receive any codes affiliated with professional codes of conduct in the content review. However this lack of attention to ethical codes in the literature does not mean that they do not exist in finance. For example, the Certified Financial Planner Board, which is a non-profit organization that facilitates and fosters professional standards among Certified Financial Planners, recently adopted a brand new ethical code that defines the fiduciary responsibilities of financial planners as it pertains to their clients. The standards listed in the code of ethics include explanations of their fiduciary duty, the role of integrity, competence and diligence, and disclosing conflicts of interests (CFP Board, 2018b). Certified Financial Planning research does not appear in this review at all. There are only 5 Ph.D. programs in the United States for certified financial planning (Kansas State University, Texas Tech University (2), University of Georgia, University of Missouri), suggesting that there is little academic research being conducted by these professionals (CFP Board, 2018a). Further, these programs are not in business schools, but housed in their own departments or in departments of Human Ecology. This suggests that mainstream financial literature is divorced from the professions of financial advisors and planners.

The content of finance research has examined the ethical implications of financial elements of business, but has also examined the role of individual differences, like values, for their financial implications. This demonstrates some variety in the minimal amount of ethics research in finance that exists in mainstream journals.

1.4.4 Accounting

Accounting is the functional area of business concerned with managing the financial accounts of organizations. Though closely related to finance, accounting is a separate function within

organizations that is focused on the day-to-day organization of information and data related to the financial status of the organization.

While recent reviews have suggested that the field of accounting in ethics is fairly nascent (Bampton & Cowton, 2013), this review found research dating back to the 1930s examining the issue of ethics in the accounting profession. In 1931, an accounting professor and Dean, Joseph C. Myer, wrote “The accountant who merely has knowledge of his debit and credit, or who knows a chart of accounts and has had training in recording facts in books of account will not succeed unless he knows how to present these facts to his client in such a manner as to preclude any misunderstanding” (Myer, 1931). The field of accounting had a code of ethics, or “rules of professional conduct”, defined by the American Institute of Certified Public Accounts (formed in 1887), first presented in a meeting in 1917 (Peloubet, 1934). Early research supported the perception that auditor independence was necessary to prevent unethical outcomes (Firth, 1980). Early accountants and research recognized that often it was not that individuals knowingly violated these rules, but that poor judgment prevented those individuals from adhering to this clear set of principles (Peloubet, 1934). While these codes have existed for just shy of a century, they continue to evolve. As ethical codes have evolved, they have moved from general principles to guide behavior to more formal rules and laws with potential implications for those who violate them. The most recent significant contribution to the accounting codes of conduct came in the form of the Sarbanes-Oxley act of 2001, which was written after the fall of Enron and WorldCom to re-engage the thinking around the rules of auditor independence to formalize the rules and standardize the processes (Kim, 2003).

One of the areas of research identified in the coding process was related to the ethical decision-making (EDM) process of those in the accounting profession. At the individual level, accounting

and auditing research examines the moral reasoning and moral judgments of those in the profession and how these can influence the mismanagement of financial information. Collecting data using surveys from managers from the Big 6 auditing firms, researchers found that there are noticeable differences in the level of cognitive moral development among auditors, in addition to the fact that individuals with higher levels of moral cognitive development tended to leave accounting for other fields (Bernardi & Arnold, 1997). In an experiment with public accountants, research showed that conversations with peers in which they prescriptively discussed how to handle an auditing ethical dilemma lead to higher levels of moral reasoning than if they talked more abstractly about the normative expectations of what they should do (Thorne & Hartwick, 2001). Like research in organizational behavior, accounting ethics research has tended to focus on ethical perceptions and attitudes (instead of behavior). In a study in which ethical decision-making was operationalized as acceding to a client's request to misrepresent financial information, it was found that the auditor's locus of control and ethical reasoning interacted to predict whether or not they would accede to the client (Tsui & Gul, 1996). Evidence suggests that moral reasoning does not differ across individuals within the field, but rather determines what fields individuals choose to pursue (Scofield, Phillips, & Bailey, 2004). The studies listed above draw specifically on population samples of accounting professionals.

Examining ethical or unethical decision-making does not just happen at the individual level. Accounting ethics research also examines organizational level decisions, such as how organizations decide to invest in other countries related to the issue of tax breaks and profit repatriation (J. R. Graham, Hanlon, & Shevlin, 2011). The concept of ethical climate or ethical culture is also of interest in accounting. Culturally specific differences in accounting practices

have been examined in China (Chen, Hung, & Wang, 2018), Sri-Lanka (Alawattage & Fernando, 2017), and Thailand (Kuasirikun & Constable, 2010).

Also aligned with the finance and strategy literatures, accounting research has also examined the concept of social responsibility (CSR). Evidence suggests that the executives of firms that are “CSR-conscious” are less likely to engage in insider trading activities, and these results are even stronger when the executives personal values are also aligned with the CSR initiatives of the firm (Gao, Lisic, & Zhang, 2014). However these ethical endeavors do not always produce ethical behavior. For example, firms that engage in excessive amounts of CSR activities also tend to be more aggressive in their tax avoidance efforts, suggesting moral licensing effects (Hoi, Wu, & Zhang, 2013).

The accounting research, like marketing, has focused on the profession of accounting. Much of the content examined considers the ethical implications of the practice of accounting, including the individual decision-making processes of those professionals in the field.

1.4.5 Operations and information systems

Operations research examines operational and logistical issues in organizations, including the systems, people, equipment and processes required to keep an organization running. Specialized areas of operations research include supply chains, logistics, and information management.

Information systems is a subset of this field that focuses on the operational management of knowledge and information, more recently with a focus on digital information.

A primary area of inquiry in operations based on the coding review relates to the question of sustainable and responsible sourcing in supply chains. The supply chain involves all the steps involved in the sourcing, manufacturing, and distribution of a product or service. Research on

sustainability has generally focused on environmental sustainability – or how supply chains could operate efficiently while not contributing to pollution or environmental damage (Zorzini, Hendry, Huq, & Stevenson, 2015). More recently, emphasis has shifted to the concept of social sustainability or the social management capabilities that affect relationships between buyers and suppliers (Huq, Chowdhury, & Klassen, 2016). In particular, there is an emphasis on how economically developed countries can ethically work with suppliers in emerging markets (Bregman, Peng, & Chin, 2015). Information asymmetry and power differences can potentially lead to exploitation by the more economically developed countries toward developing countries, due in part to role ambiguity and role conflict that emerges from the differences between nations operating in the same supply chain (Dong, Ju, & Fang, 2016). In 2013, Rana Plaza, a garment factory in Bangladesh that provided goods for many well-known American retailers, collapsed, killing and injuring thousands of workers. A case study of this disaster found that there was no significant economic market reaction that would potentially encourage a change in sourcing policies that led to this horrific event, suggesting that encouraging socially responsible supply chains is still an ethical issue that should be pursued (Jacobs & Singhal, 2017).

At a more micro level of examination, another topic that was identified during the coding process related to research that highlights how trust is an important aspect of the buyer/supplier relationship in the supply chain. More specifically, buyers may be willing to overlook unethical behaviors if they have not perceived a violation of a psychological contract between them (Hill, Eckerd, Wilson, & Greer, 2009). On a more positive note, evidence suggests that adhering to suppliers' codes of conduct is most enforced by peer-to-peer governance, and that governing through cooperation instead of threat can have positive implications for adherence for formal codes of conduct (Jiang, 2009).

Theoretically and methodologically, research on ethical issues in operations is fairly diverse. More macro level research draws on institutional theories (Wilhelm, Blome, Bhakoo, & Paulraj, 2016) and network theories (Wu & Pullman, 2015). More micro level research draws on psychological contract theory (Hill et al., 2009), and ethical decision-making theories that comes from research in marketing (Bregman et al., 2015). Matching this methodologically, operations research spans the gamut from individual response survey level research (e.g., Hill et al., 2009), but also examine more macro level data sets with information like operational output (e.g., Jiang, 2009). Case studies (Jacobs & Singhal, 2017; Wilhelm et al., 2016) along with the use of focus groups (Carter, 2000) demonstrates that operational research with respect to ethical issues is quite diverse.

Information systems is a subset of operations that focuses on housing and translating information both in hardware and software. Ethical inquiry in Information Systems, tends to focus on the ethical implications of information storage and transmission. Despite the fact that practical examples of information systems ethical failures in practice, and the fact that there is research on ethical issues in information systems throughout research, there is still fairly scant research in the top journals on ethical issues for information systems (Weiss, 2017). Topics of interest include software piracy and information privacy. Despite the interest in IS as a topic for potential ethical discussion, the top and mainstream Information Systems journals have not published in this area. Where research has been conducted, it is largely a-theoretical, or draws on existing decision-making frameworks. For example Moores and Chang (2006) theorized a model of ethical decision-making comprised of the basic components of Kohlberg's ethical decision-making model to test the effects of students in Hong Kong who chose to buy pirated software. Recognition that IS has not addressed ethics in the mainstream journals has led to calls for more

ethics research in these journals by summarizing the work that has been done in niche ethics journals (Smith, Dinev, & Xu, 2011).

Operations research has examined ethics from a relational and strategic perspective, focusing on the supply chain and ethical issues that may arise from those relationships. Information systems, as a more recent area of inquiry, has begun to examine the operational aspects of technological communication and data storage.

1.5 Preliminary findings

This review focuses on business research journals. Each of the journals in this review publishes research related to a particular business function. This is different from journals that publish on a particular topic (*Journal of Business Ethics*, *Journal of Psychology of Religion*). Therefore, the findings drawn from this analysis must be understood in the context of the types of journals that comprise the review content. When one of these journals publishes an article on business ethics, this can be understood to reveal the acceptance on the part of the reviewers and editors of the validity of the topic. The following preliminary findings are discussed in the context of understanding that publication in one of these outlets indicates acceptance of the topic of ethics as valid and relevant to the functional area to which that journal belongs.

1.5.1 The rise of business ethics across functions

This review demonstrates these journals have been publishing research related to the topic of business ethics for over a century. This finding aligns with the research conducted by Abend (2013), who found that in contrast to the lay beliefs that business ethics came into being in business schools around the 1960s, that business ethics concerns and education existed from the beginning of the 20th century. This review demonstrates that attention to ethical dilemmas

regarding business do reach farther back than this date; but also that the pure count in these journals of business ethics research did begin to increase around this time. This review also demonstrates increased production in empirical research, specifically in the field of organizational behavior in the past twenty years. Calls for more empirical research have become more prevalent alongside the argument that business schools need to conduct more scientifically rigorous research (Bennis & O'Toole, 2005; Hambrick, 1994; Rynes, Giluk, & Brown, 2007).. This review provides preliminary evidence to suggest that attention has been paid to this call by business ethics researchers, and recognized in the mainstream journals. These findings are preliminary. Because the count data does not adjust for total publications produced by year (Abrahamson, 1991), I cannot draw further conclusions regarding the growth at this time. This concept is addressed in depth in the section of this paper entitled future directions.

1.5.2 Ethical topics explored in the business functions

In this review, I begin to elucidate the ethical issues and questions examined in the business ethics literature through a process of open-coding. Reviewing how these topics emerge across functions in the business ethics articles published in these journals highlights two key issues that warrant further investigation. The first relates to the frequency with which certain topics are examined in these journals. Research examining ethical decision-making and research on the influence of values have the highest representation in the reviewed journals, suggesting that these topic have earned some legitimacy among the mainstream journals as compared to other topics. This is further supported by the observation that comparatively, management, accounting, and marketing (all of which examine those topics), have published more ethics research compared to total publications in finance, operations, and economics. Topics that received the lowest publication count include safety, pricing, legal issues, entrepreneurial rule-breaking, and

donation behavior. Each of these topics is most closely related to one function or another: safety in operations, pricing in advertising and marketing, legal issues in law, for example. One interpretation is that these are low in publication count in these journals because they are addressed in specific outlets designed to examine these issues. For example, *The Journal of Safety Research* publishes research on safety and health in a variety of contexts, including the workplace (<https://www.journals.elsevier.com/journal-of-safety-research>). These types of issues may also be explored in journals that specifically focus on ethical issues like *The Journal of Business Ethics* or *Business Ethics Quarterly*. This does not necessarily indicate that these mainstream journals do not find these to be valid topics. Rather, this is an empirical question that could be explored further by searching for topic specific journals.

The second issue that emerges from this review is related to the distribution of the topics across functions. Certain topics are examined within a particular function, while others are explored across functions. The role of values – personal or cultural – is examined in journals focused on management, marketing, accounting, economics, and finance. Fraud and corruption are explored in the management journals, particular in the area of international business, but also are explored through an accounting lens, a marketing lens, finance, and economics. Multiple functions also are concerned with the ethics of research and publishing in their respective fields. However, financial reporting appears almost exclusively in the accounting journals, while insider trading is predominantly in the finance journals. Technology and computing ethics, along with software piracy and IP theft are specifically examined in the Operations and IS journals.

Finally, this review indicates minimal to no research in these particular journals that is specifically related to industry relevant topics. Recent newsworthy corporate ethical scandals indicate a variety of misconduct, including sexual misconduct (McKinley, Jr., 2018) and

customer data privacy breaches (Bernard, Hsu, Perloth, & Lieber, 2017). Customer privacy ethical issues and sexual harassment issues were minimally represented among the journals sampled in this review as is indicated by the content analysis. Financial mismanagement, including unethical earnings management and fraud is examined fairly extensively in the journals in this review. Few case studies of organizations that have experienced an ethical lapse were examined in this review. An obvious omission is Enron. There has been extensive academic research on Enron as an ethical case that exists in journals outside of this review (e.g., Kulik, 2005; Thomas, 2002), even though there were no examples of Enron in this particular set of journals. This could potentially indicate a gap between organizational implications of ethical issues and the academic research being conducted on these topics, although this is a preliminary estimation. While case studies of complex issues have been explored in other journals, there are very few examples in the mainstream journals of this kind of research.

1.5.3 Unethical/ethical divide

The content review also indicates an interesting distinction in business ethics research, that alludes to the meaning of “business ethics”. That issue is related to the contrast between attempting to reduce unethical behavior, versus promoting ethical behavior. These represent two perspectives or assumptions that motivate the research. Preventing bad behavior and promoting good behavior are not necessarily the same thing and these two perspectives are not necessarily explored together. On one hand, research under the categories of ethical decision-making, fraud, and bribery all seek to better understand how to reduce unethical behavior. On the other hand, research in corporate social responsibility, ethical investing, and ethical consumption examine how individuals and corporates can contribute more ethically through business.

This distinction raises two challenges to understanding what is meant by business ethics. The first is that normative values become imposed by the researchers through their selection of what is considered unethical behavior or ethical behavior. By defining unethical or ethical behavior as a key variable in the study, and then looking for predictors to indicate when individuals might avoid the unethical or seek the ethical, the descriptive science of business ethics becomes more normative in nature. This does not mean that this research is ineffective, but the normative assumptions should be clarified in order to more meaningfully interpret the results of the studies. The second issue is that it assumes that unethical behavior and ethical behavior are two distinct constructs instead of two sides of the same issue. Ethical dilemmas in practice often include a spectrum of potential responses. For example, deciding whether to work with a particular supplier could involve considering whether they use child labor or whether they have built an environmentally sustainable facility. Avoiding child labor would be considered not engaging in unethical behavior, but re-investing profits into making a facility more environmentally sustainable is going beyond simply not being unethical. Future research should attempt to bridge this gap by examining ethical decision-making and behaviors on a spectrum of unethical to ethical behavior.

1.6 Future directions and contributions

1.6.1 Future directions

This paper represents the first step in a broader stream of work oriented toward understanding the field of business ethics. In this research, I have identified publication trends and examined the content of the business ethics research across functions. Future research will seek to deepen our understanding of the state of business ethics in business schools by furthering the analysis of

the research across functions. This should be done through more analysis of the publication data as well as further analysis of the content of the research.

The publication data in this review examines trends related to the count of articles published over time. In alignment with other literature reviews, this work has extracted publication data and examined it from a qualitative perspective. A future step would be to use a quantitative bibliometric analysis (Zupic & Čater, 2015) to answer particular questions about the development of the business ethics research across functions. Two examples of bibliometric analysis that may be appropriate are citation analysis and bibliographic coupling. Citation analysis uses the total number of citations for each article to determine what articles have been cited the most over time. For example, one of the most highly cited business ethics articles from this review is Jones (1991) issue contingent model of ethical decision-making, based on a search in Thompson's ISI Citation Indices in the Web of Science database. Jones' theoretical framework has been used as a basis for much of the work in ethical decision-making (Treviño et al., 2014). Given that this article was published twenty-seven years ago, part of its influence is due to the amount of time it has been available for citation. A limitation, therefore, of this methodology is that newer publications will have fewer citations. However, being able to identify the most highly cited papers in the field of business ethics a) can answer whether those most influential papers over time all come from the same or different business functions and b) can provide influential papers to use for further analysis.

Bibliographic coupling could take the publication analysis a step further, by identifying the similarities across published papers, and moreover across functions. Bibliographic coupling creates a measure of similarity between two works by identifying how many of the citations in the papers are shared. This analysis could begin to identify where the functions have influenced

each other (i.e., how highly cited papers in organizational behavior have influenced accounting research), answering questions about the influence of functions on each other over time.

Analyzing the publication data over time could draw on growth curve modeling to estimate the growth curve trajectories of the different functions with respect to business ethics publications and to examine the similarities and differences in change of these publication curves over time (Bollen & Curran, 2006). In order to analyze the potential growth trajectories and to compare them across functions, it is necessary to first adjust the count data for change in total publications over time (e.g., Abrahamson, 1991), which requires collecting data on the yearly total publication counts from each of the journals in the list. This would create an adjusted count model of business ethics publications in each function that could be compared over time. Further, this would require the use of growth-mixture modeling, due to the assumption under basic growth modeling that all observations are drawn from the same population (M. Wang & Bodner, 2007). Given that the trajectories of research publications in each of the journals is likely to vary at different rates over time, then business ethics research publications within these journals will vary differentially according to the functional publication rates. Using growth-mixture modeling methods relaxes the assumption that there is a single population underlying each of the trajectories, and instead allows for heterogeneity in the sub-population to be captured by latent variables in the model (M. Wang & Bodner, 2007). Conducting growth-mixture modeling analysis on this data would require using the by-year count data of business ethics articles adjusted for yearly total count data from each of the journals, and identifying particular time points over the course of the publication history.

Other publication data that could contribute to our understanding of this topic is classroom content, like case studies or text books. Identifying case studies that are used to in classrooms

during business ethics discussions and then searching to find the underlying basic research that informs them would help to understand exactly which research is being translated into the classroom.

The content analysis here focuses on the questions or topics that are present in the research. A deeper content analysis should focus on the sample/ participants/cultures involved in the research as well as the methods being used to evaluate ethical behavior. Most research conducted on human behavior and psychology has used WEIRD participants (from Western, educated, industrialized, rich, and democratic societies), despite the fact that this particular set of characteristics is not representative of the majority of people in the world (Henrich, Heine, & Norenzayan, 2010). Organizational research, especially in the most competitive, high-impact journals, has also largely relied on these types of participants (Landers & Behrend, 2015). There is evidence in this review that business ethics research has sought to examine particular cases of non-Western, non-industrialized, non-educated participants. For example, a case study in Bangladesh of the Rana Plaza garment factory collapse found no Bangladeshi stock market reaction to the tragedy, suggesting that there is little or no incentive to change unethical supply chain practices (Jacobs & Singhal, 2017). However, much of the research in organizational behavior, specific to ethical decision-making, relies primarily on undergraduate laboratory participants and online panels (Lehnert et al., 2015). While online panels are more diverse than undergraduate laboratory participants in that they are older and come from a variety of countries, the dominant MTurk sample is still primarily from the United States and India, and not necessarily reflective of the populations in which they live (Paolacci & Chandler, 2014)

Closely connected to participant samples, evaluating methodologies across the functions in research on business ethics also warrants further research. This review highlights methodological

trends across functions. Survey and laboratory methodologies are both present in business ethics research. The use of vignettes in surveys, which describe some sort of ethical issue or dilemma and require the subject to evaluate the response of an actor or indicate how they might respond to the situation are used in organizational behavior, accounting, and marketing (Conroy & Emerson, 2004; Fritzsche & Becker, 1984; Reidenbach & Robin, 1988). Research in organizational behavior also uses laboratory tasks like tasks are a role-playing activity, in which the subject is given background information on an individual and the organization in which they work; then they are presented with a number of tasks – memos, e-mails, phone messages, or letters – that requires the subject to take some action to resolve (e.g., Treviño & Youngblood, 1990; Umphress, 2003). Research in finance (Cumming, Johan, & Li, 2011) and operations (Jacobs & Singhal, 2017) rely on more macro-level data, like the stock-market, to conduct analysis. Research in strategy has examined the process of vehicle inspections, operationalizing unethical behavior as the leniency of emissions inspectors – giving more vehicles a passing grade than expectations would suggest (Bennett, Pierce, Snyder, & Toffel, 2013; L. Pierce & Snyder, 2008). This review indicates the presence of different methodological assumptions, which can be analyzed in future research.

1.6.2 Contributions

This research seeks to make two primary contributions. The first contribution is to the business ethics literature and business ethics field. Prior research has largely focused on reviewing the research conducted within a particular function. For example, organizational behavior reviews elucidate the various individual and situational factors that influence the ethical decision-making process (e.g., Craft, 2013; Lehnert et al., 2015); while accounting reviews (e.g., Bampton & Cowton, 2013), and marketing reviews (Nill & Schibrowsky, 2007), focus specifically on work

that has been conducted by researchers trained in those functional areas and questions specific to those professions. Functionally specific reviews have found gaps in business ethics research knowledge related to theoretical development, methodologies used, and participant samples. This review has the potential to contribute to our understanding of business ethics by identifying the trends in publication and content across functions, providing a novel perspective.

This research also seeks to contribute to the work on academic research and translation. Critics have argued that business school research is too disciplinary (Bennis & O'Toole, 2005) and that business school research teaches the wrong moral theories, or no moral theories at all (Ghoshal, 2005). This review found evidence of business ethics research represented in mainstream, functional journals over time, demonstrating willingness to publish ethics work in non-ethics journals. Evidence provided in this paper suggest that management, marketing, and accounting have published more work in business ethics as compared to finance and operations, perhaps providing support for the fact that some disciplines are more invested in ethics research than others. Further, this review begins to provide evidence that these there are various disciplinary and applied lenses that support the business ethics research being done. In order to contribute fully to the work on research translation, the next step will be to identify ways to bridge the differences that exist in business ethics research across functions.

1.7 Conclusion

The goal of this paper has been to begin to expand our understanding of business ethics research by examining the work that has been done across, instead of within, business school function. It has demonstrated that business ethics research has increased in interest in the past few decades, but has been primarily focused in management, marketing, and accounting. This review has shown that there are topics and questions about unethical behavior in organizations that span

functions. For example, being aware of the ethical implications of business practice on other stakeholders exists in the strategy literature on corporate social responsibility, the finance literature on green investing, and the entrepreneurship and operations literature under the umbrella of sustainability. However, it has also shown that there are functional silos that exist. The organizational behavior literature often operationalizes unethical behavior as cheating, lying, or deceit; whereas the marketing literature, for example, considers the harm that the marketing profession may do to consumers.

This review focuses specifically on top journals as identified by *The Financial Times*, which are functional journals with high impact factors, but does not examine specialty ethics journals. This remains an important place to start, as these journals represent functionally-specific, high-priority publication outlets for motivated researchers. There is still relatively little research on ethics, compared to other research, in these journals. Future research will delve into ethics journals to identify how the research being published in those journals compares to the ethics literature being published in the functional journals.

This paper represents the first in a long series of steps that will help to strengthen our knowledge of business ethics research. By developing our understanding of the state of business ethics research across all functions of business schools, we can improve the research, education, and practice of business ethics.

Chapter 2: Work orientations and unethical behavior: Does a calling orientation reduce unethical behavior?

2.1 Introduction

Work has generally been perceived as a means to make money or a path to advancement. More recently, the cultural narrative in the United States around the concept of work has begun to focus more on the idea that work is way to find meaning through their work by serving others (G. B. Grant, 2017; Hurst, 2016). Millennials, in particular, seem to embody this cultural narrative, where their relationship to the workplace is one rooted in fulfillment and meaning (Damon, Menon, & Bronk, 2003). Recent empirical analysis using Google's NGram Viewer demonstrates a significant rise in books focused on the role of meaning and at work (G. B. Grant, 2017). Alongside the interest in meaning at work is the shifting nature of work itself.

Improvements in technology and automation at work, the rise of the gig economy, and the increase of flexible work options have contributed to the discussion around meaning at work (Dellott & Wallace-Stephens, 2017). As the emphasis on meaning at work becomes more ingrained in the narrative surrounding organizational experience, the more organizations have to figure out how to integrate and manage these orientations toward work and to understand the downstream effects in an organizational context (Hershatter & Epstein, 2010).

One way of conceptualizing differing relationships toward one's work is through the idea of work orientation (Bellah, Madsen, Sullivan, Swidler, & Tipton, 1985; Wrzesniewski, McCauley, Rozin, & Schwartz, 1997). Work orientation refers to the way in which an individual identifies

with his or her work, and generally focuses on three different orientations: a calling orientation, a career orientation, or a job orientation. Each of these orientations is rooted in a different overarching goal that defines the relationship towards work; those in a calling orientation work toward meaning and fulfillment at work, those in a career orientation focus on personal advancement at work, and those in a job orientation are generally focused on the basic material and financial benefits one earns by going to work (Wrzesniewski, 1999). Empirical evidence of the differing effects of these work orientations is still in its infancy (Schabram, 2016). Evidence does show that a calling orientation, as opposed to a career or job orientation, can lead to positive benefits at work. Those in a calling orientation may be more likely to show compassion towards others (Schabram, 2016) and demonstrate willingness to reconnect with others more quickly after they had lost their jobs, facilitating increased re-employment opportunities (Wrzesniewski, 1999). Meaning and fulfillment at work, the primary goal in a calling orientation, have a generalized positive effect on well-being (Wrzesniewski et al., 1997), enthusiasm (Bonebright, Clay, & Ankenmann, 2000), and self-efficacy (DeWitz, Woolsey, & Walsh, 2009). Meaning and fulfillment also increase positive work behaviors like job crafting, which is when an employee physical or socially reframes their work experience to improve satisfaction and well-being (Berg, Grant, & Johnson, 2010).

However, meaning and fulfillment at work can also lead to feelings of dissatisfaction due to the strain of seeking to achieve one's calling (Elangovan, Pinder, & McLean, 2010). For example, zookeepers who demonstrated a sense of calling for their work were more likely to accept lower levels of payment and to give up personal time and comforts in order to do the job that they felt called to do (Bunderson & Thompson, 2009). Together this research demonstrates that finding meaning in work may have positive and negative behavioral outcomes, suggesting that there is

more that we need to understand about the behavioral implications of holding these differing work orientations.

A key theme that emerges from the research on work orientation is the pro-social orientation of those in a calling orientation (Elangovan et al., 2010). This idea of serving others because it is the right versus the wrong thing to do, is fundamentally moral or ethical in nature. Ethical behavior at work refers to doing what is considered right versus what is wrong, as determined by moral norms that are shared among members of the organization (Treviño et al., 2006). A consistent challenge faced by organizations today is costly ethical failures on the part of the employees (Kish-Gephart, Harrison, & Treviño, 2010).

Ethical failures include a broad variety of behaviors, including prejudice, deception, and stealing and are categorized in the literature as ‘unethical behavior’ (Treviño et al., 2014). Each of these issues are particularly relevant at the moment, as there are multiple examples where organizations are failing to successfully wrestle with these tensions and are being called to account. The scandal at Wells Fargo, in which employees opened fake accounts in order to make aggressive sales goals demonstrates a scenario where the money reported as earned may not have been earned honestly (e.g., Cowley, 2016). The #Metoo movement has brought to light the severity of the abuse of power by some men in the workplace as manifested through sexual misconduct claims (e.g., McKinley, Jr., 2018). Customer data breaches at Equifax as well as the questions surrounding the appropriate use of customer data by Facebook have demonstrated a significant negative reaction to the potential misuse of customer personal information (e.g., Bernard et al., 2017). As these issues related to ethical decision-making are gaining focus, there is simultaneously demonstrated interest on the concept of and developing values-centered organizations (R. Barrett, 2013; Kofman, 2006). A recent examination of organizational values

found that most organizations cite honesty and integrity as their top priorities (Roth, 2013), and generally violating honesty and integrity, especially when there is potential harm to stakeholders, is typically viewed as unethical behavior. The question this paper seeks to examine is whether the three work orientations have differing downstream effects on the willingness to engage in a variety of behaviors at work that are perceived to be unethical in nature.

This paper begins by examining the literature on work orientation and unethical behavior. Then, drawing on work by Kira Schabram (2016), I use construal level theory to hypothesize that a calling orientation should be less likely to lead to cheating on a task than being in a career or job orientation. Finally, drawing on the concept of self-construal (Cross, Bacon, & Morris, 2000; Markus & Kitayama, 1991), I hypothesize that those in a calling orientation should be less likely to engage in unethical behavior, than those in a career or job orientation.

2.2 Work orientations

Work orientation refers to the way in which an individual conceives of work in relation to the rest of his/her life (Bellaah et al., 1985; Wrzesniewski et al., 1997). In *Habits of the Heart*, a sociological examination American individualism, the authors examine how American's make sense of their lives, Bellaah and his colleagues (1985) developed a tripartite model of work orientation, in which people might subjectively experience their work in one of three primary ways: as a job, as a career, or as a calling. Each of these orientations reflects beliefs about the purpose of working, the feelings one has about working, and moreover, the goals that individuals attempt to achieve through their work (Wrzesniewski, 1999). Each of these orientations represents a particular goal or purpose that is unique. However these work orientations are not mutually exclusive, but rather are weighted relatively – such that any individual can hold any of the three, but perhaps with more emphasis on one than the other (Wrzesniewski, 1999;

Wrzesniewski et al., 1997). The following descriptions draw on the measurement of job orientation developed by Wrzesniewski and colleagues (Wrzesniewski, 1999; Wrzesniewski et al., 1997).

2.2.1 Job orientation

Individuals with a strong job orientation are focused on the tangible rewards that come with holding down a job. The salient work related goal for those in a job orientation is the income and material benefits accrued through going to work (Wrzesniewski, 1999). A job orientation has been found to correlate significantly with individuals' feeling work is a necessity, not feeling a desire to encourage others to pursue the work they are doing, and looking forward to retirement (Wrzesniewski et al., 1997). Feeling disengaged and perceptions of imbalance between the effort put into work and what individuals feel they are gaining from work can lead to lower levels of well-being (Hyvönen, Feldt, Tolvanen, & Kinnunen, 2010). Those with a job orientation tend to be focused on the immediate aspects of their job (e.g., getting the work done for the day) as opposed to connecting their work to higher-level personal goals or higher-level organizational goals.

2.2.2 Career orientation

Individuals with a strong career orientation seek advancement and promotion through their work. Salient work related goals for those in a career orientation include financial benefits, but also focus on the advancement opportunities that exist for them in their career path (Wrzesniewski, 1999). A career orientation has been found to correlate significantly with viewing one's current work as a stepping stone to other opportunities and expecting to be in a job with greater levels of responsibility within the next five years (Wrzesniewski et al., 1997). Those with a career orientation are much more engaged in work, because the status they seek to achieve must be

achieved through their commitment to the organization (Steger & Dik, 2009). Those with a career orientation experience meaning through the status and career security that they earn in their work (Hart, Kempster, & Donnelly, 2015).

2.2.3 Calling orientation

The salient work related goal for those in a calling orientation includes the personal fulfillment they get and the sense of meaning they derive from their work (Wrzesniewski, 1999). Calling orientations have been empirically linked to a willingness to continue the work an individual does even if they did not need it for financial purposes, believing that work is one of the most important aspects in their lives, and finding work to be rewarding (Wrzesniewski et al., 1997). Those with a calling orientation may see their work as transcendent, contributing to something larger than themselves or their own organization, like serving one's country or helping people in one's community (Hart et al., 2015). A calling orientation towards work is associated with greater work engagement and enthusiasm (May, Gilson, & Harter, 2004; Peterson, Park, Hall, & Seligman, 2009). However, due to the central focus of meaning in work, calling may induce people to pursue work that is not necessarily pleasant, but provides a sense of meaning that is stronger than the actual experience of work itself (Bunderson & Thompson, 2009) and may lead to dissatisfaction when one's vocational identity has not yet fully developed (Hirschi & Herrmann, 2012).

A key distinction between the work orientations is whether the primary goal is self-oriented or other-oriented. As mentioned above, the primary goal associated with the job orientation is material gain, and with the career orientation is material gain and career advancement (Wrzesniewski, 1999). Both of these goals are related to rewards that are bestowed upon the self, and are reflective of extrinsic rewards that motivate behavior. In contrast, a calling orientation,

with a primary goal of meaning and fulfillment (Wrzesniewski, 1999), has a key characteristic of being pro-social, or other-focused (Elangovan et al., 2010). Research has generally converged on the conceptualization of calling orientation being related to serving others by making the world a better place (Bellaah et al., 1985; Bryan J. Dik & Duffy, 2009; Raatikainen, 1997; Wrzesniewski et al., 1997). To support this further, the idea of meaning, the primary goal of a calling orientation, is generally described as something that is achieved through an other-focused perspective, as compared to a self-focused perspective (e.g., Frankl, 1985) . For example, individuals who scored higher on the level of meaningfulness in their life indicated that they spend more time helping the needy and spending time with children; and they identified more strongly with being a giver than a taker (Baumeister, Vohs, Aaker, & Garbinsky, 2013). Describing this key difference among the work orientations, Grant (2007) stated “employees who see their work as a calling want their efforts to make the world a better place, whereas employees with other orientations toward work usually do not (p. 393). While the concept of meaning does not necessarily have to be other-focused, for example, one could find meaning and fulfillment by achieving a particular career status, I argue that the unique contribution of the calling orientation is the other-focused nature that is generally accepted as a key element of the conceptualization of meaning and fulfillment.

2.3 Behavioral outcomes of work orientations

Most of the research on work orientations has explored the effects of work orientations on work attitudes (e.g., Wrzesniewski et al., 1997) or the experiences of work orientations in specific populations or industries (e.g., Hart et al., 2015). Minimal research has examined the behavioral outcomes related to the three distinct work orientations. Two dissertations have explored the differing effects of work orientation on behavioral outcomes. Amy Wrzniewski examined the

effects of the three different work orientations on reemployment outcomes after the loss of a job, finding that both those with stronger career and calling orientations were more likely to engage in frequent job seeking behaviors than those in a job orientation (Wrzesniewski, 1999). More recently, Kira Schabram examined the effects of the three orientations on creativity and on compassionate action toward coworkers (Schabram, 2016). She found that those in a calling orientation experienced a greater sense of purpose, which was associated with greater compassionate action as reported by that individual's colleagues. However, she did not find evidence for an effect of calling orientation on creativity. Other empirical work has examined the effects of work orientations on absenteeism (Wrzesniewski et al., 1997), a preference for seeking out work that is more challenging (Shea-Van Fossen & Vredenburg, 2014), and relational effects related to perceived leadership support (Kolodinsky, Ritchie, & Kuna, 2017). The calling orientation, in particular, has been examined for its effects on job-crafting, demonstrating that those with a calling orientation are more likely to change elements of their job to make it more enjoyable (Berg, Dutton, & Wrzesniewski, 2013).

These experienced and behavioral outcomes related to the work orientations suggest that there are differing effects of these work orientations on how people interact with others and how they make decisions. Evidence suggests that work orientation, specifically calling, may be related to individuals acting in alignment with their own values (Serow, 1994), and actively avoiding work that violates their own values (Bunderson & Thompson, 2009). Individual values influence how people make moral or ethical decisions (Fritzsche, 1995). To further explore the effects of work orientations at work, I consider the downstream effects of work orientations on ethical behavior at work.

2.4 Ethical behavior in the workplace

Ethical behavior in the organizational literature is generally defined as what is morally accepted as ‘right’ or ‘good’ versus ‘wrong’ or ‘bad’ in a particular situation (Bazerman & Gino, 2012; Sims, 1992; Treviño et al., 2014). Many definitions of ethical decision-making in the organizational literature consider whether something is ethical by looking at the response to that behavior by other stakeholders who evaluate it against generally accepted moral and social norms. Jones (1991), for example defined ethical decision-making as that which is “both legally and morally acceptable to the larger community” (p. 367). Trevino and colleagues (2006) wrote “behavioral ethics refers to individual behavior that is subject to or judged according to generally accepted moral norms of behavior” (p. 952). Research in organizational ethics has generally categorized unethical behaviors as those which are counter-normative to organizational norms or values and may harm organizations or their stakeholders (O’Leary-Kelly, Duffy, & Griffin, 2000). Examples of these counter-normative behaviors are deceptive behaviors rooted in self-interest and gain at the expense of others (Treviño et al., 2014). This perspective shared by researchers in behavioral ethics in organizations as listed above is consistent with moral foundations theory, which outlines six domains that represent the basic categories that comprise moral issues (J. Graham et al., 2012). These categories are harm, fairness, liberty, loyalty, authority, and sanctity. Counter-normative behaviors, like those listed above, generally violate one or more of these moral foundations. Cheating, lying, and stealing generally violate moral standards related to harm and fairness – two areas which are prominently studied in both organizational ethics and moral psychology (Greene & Haidt, 2002; C. Moore & Gino, 2015). The norms by which organizations tend to abide are those that, if violated, have the potential to create harmful financial repercussions for organizations (Paruchuri & Misangyi, 2015) in addition to inciting moral outrage (Aquino & Bies, 2006).

There are a variety of ways in which individuals in organizations can harm others for their own gain. Issues that have an ethical dilemma are those in which there a tension between what is right versus wrong (Treviño et al., 2014). In this paper, I consider various types of unethical behavior that occurs in organizations. These types of unethical behavior align with the definitions of unethical behavior listed above in that they a) consider a tension between value to the self versus harm to others and b) involve behaviors that may generally violate organizationally relevant moral norms like honesty, fairness, and loyalty.

The first example is related to financial performance and incentives in organizations. Ethical dilemmas in this category involve decisions with an inherent tension that pit personal financial interests against ethical concerns, like receiving a large bonus for a project that created environmental hazards or selecting to sell a profitable product even though it has potential health hazards (Ashton & Lee, 2008). These types of ethical dilemmas typically involve the trade-off between achieving some individual or organizational goal at the expense of another party. One particular example is when aggressive sales goals induce employees to deceive customers or other stakeholders (Mitchell, Baer, Ambrose, Folger, & Palmer, 2018). Willingness to misstate financial performance for the sake of earning some individual incentive indicates a focus on the value that decision will provide for the self. Downstream effects of misstating financial performance might include punishment for the person who engaged in the transgression, but could also include implications for the perception of and financial position of the organization that could harm the organization, its members, or other stakeholders. Research has demonstrated that financial misconduct of this manner has negative downstream effects on organizations (Paruchuri & Misangyi, 2015).

Another ethical dilemma example is interpersonal in nature and involves sexual misconduct in the workplace. The United States Equal Employment Opportunity Commission (EEOC) defines sexual harassment as a form of sexual discrimination in the workplace that includes “unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitutes sexual harassment when this conduct explicitly or implicitly affects and individual’s employment, unreasonably interferes with an individual’s work performance, or creates an intimidating, hostile, or offensive work environment (U.S. Equal Employment Opportunity Commission, 2018). Sexual harassment, in all of the above listed forms, has been empirically shown to alter career development and financial outcomes for women over the course of their careers (McLaughlin, Uggen, & Blackstone, 2017). Sexual harassment in the workplace violates Title VII of the Civil Rights Act of 1964 (The Civil Rights Act of 1964, 1964). Sexual harassment has ethical implications because it harms the victim, while potentially making the perpetrator feel more powerful - demonstrating the tension between self and other-focus described earlier.

Another manifestation involves the rights and responsibilities of organizations with respect to consumer information, or customer privacy. Customer privacy refers to the control and release of customer information, including internet search history, personal and demographic statistics, and individual financial information (Nill & Aalberts, 2014). The ethical dilemma of privacy related to customer data refers to the proper usage of big data, the expansive amount of information that organizations can access to analyze consumer behavior (Richards & King, 2014). Another ethical dilemma comes from the responsibilities that organizations have to securely maintain that information and prevent hacking. Whether customer information is purposely misused or hacked by an entity outside of the organization because the organization in question is not paying

sufficient attention to preventing this behavior violates norms related to fairness and justice (Ashworth & Free, 2006; Culnan & Bies, 2003).

These complex unethical behaviors can be thought of as more simple forms of wrongdoing. Much of the ethical decision-making literature has operationalized unethical behavior through cheating and lying (e.g., Gino & Pierce, 2009; Lu et al., 2017) – in order to better understand the individual and situational factors that may lead individuals to engage in these behaviors (Craft, 2013; Lehnert et al., 2015). The slippery slope effect suggests that if individuals are willing to engage in cheating or lying in less complex situations, then this may lead to more complex unethical behavior as well (Welsh, Ordóñez, Snyder, & Christian, 2015).

2.5 Work orientation and ethical behavior

Work orientation is defined by the primary goals that people are trying to achieve in their work lives, which then shape the downstream behaviors that individuals are likely to engage in with respect to their work (Wrzesniewski, 1999). The primary goal for those in a calling orientation is finding meaning through the work that one does; the primary goal for the career orientation is career advancement by achieving increasing responsibility; the primary goal for the job orientation is material gain, or the financial benefits of work. Goals differentially shape cognitive and behavioral outcomes by selectively focusing attention on particular aspects of a situation (Pinder, 1998). The concept of bounded awareness (Chugh & Bazerman, 2007) suggests that people do not necessarily see all of the relevant and important information in a decision-making situation. A well-known example of this comes from Neisser (1979), in which undergraduate students were asked to focus on the goal of counting passes between two basketball teams in a video. The students failed to see a woman walking with an umbrella when they were asked to focus on counting the passes, but did see her when that goal was not in place. This finding has

been replicated with different goals and different distractions (e.g., Simons & Chabris, 1999). Goals shape organizationally relevant decision-making as well. Goals frame the situation, and therefore act as a filter in order to narrow attention (Dijksterhuis & Aarts, 2010). Work orientations, therefore, should differ in how each one frames the situation through the primary goal, which should have differing downstream effects in decision-making and behavior.

A particular type of bounded awareness in organizations is that of bounded ethicality. Bounded ethicality refers to when individuals make unethical decisions that are not in line with their own values or ethics (Chugh, Bazerman, & Banaji, 2005). The reason for this is that people become overly focused on goal-relevant information, which prevents them from taking in all relevant information that could potentially influence decision-making. Bounded ethicality can help to explain the way in which the different work orientation goals may influence ethical decision-making. The career and job orientations are defined by goals that are self-focused (career advancement and financial gain). Prior research shows that being focused on a self-oriented goal, like making money, can induce more unethical decision-making (Gioia, 1992; Molinsky, Grant, & Margolis, 2012). The calling orientation, however, in having a primary goal of meaning and fulfillment through work should induce a different type of focus. Research has found that meaning in life is found through contributions to others (Baumeister et al., 2013) and that meaning at work is about making contributions through work that benefit other stakeholders, even at a cost to the self (Bunderson & Thompson, 2009; Hart et al., 2015). This suggests that the calling orientation, with a primary goal that is more other-focused, should have a different effect on unethical behavior than the career and job orientation, which are motivated by primary goals that are more self-focused. More specifically, a calling orientation, with its primary goal of

meaning at work, should increase ethical and reduce unethical behavior and decision-making. A base-line hypothesis is stated below.

H1: A calling orientation, compared to a career orientation or a job orientation, will be positively related to making ethical business decisions and negatively related to making unethical decision-making

In the next two sections, I consider how these goals shift construal level and self-construal, respectively to influence different types of unethical decision-making.

2.5.1 Construal level theory and cheating under conditions of anonymity

Following Schabram (2016), I draw on construal level theory (CLT) (Trope & Liberman, 2010) to understand how these primary goals of work orientations influence willingness to engage in cheating behaviors under conditions of anonymity. A key element of CLT is the aspect of psychological distance, which determines whether one views something abstractly or concretely (Trope & Liberman, 2010). More abstract levels of construal are more strongly associated with *why* something is happening, eliciting attention to a broader range of various aspects of the situation; while more concrete construals are more strongly associated with *how* something is happening, focusing attention on concrete situational details (Freitas, Gollwitzer, & Trope, 2004). More abstract construals are associated with seeing a situation more holistically, while more concrete construals are associated with focusing attention on the details of a situation.

There are four different dimensions of psychological distance that impact construal levels: temporal, hypothetical, social, and spatial. Temporal distance refers to the distance of time. Individuals who find meaning and fulfillment at work are more likely to be focused on the future, as opposed to the current moment (Baumeister et al., 2013), suggesting that the calling orientation increases temporal distance. Hypothetical distance refers to the probability of an

event occurring (Armor & Sackett, 2006). Hypothetical distance should be more closely related to *why* a particular event may happen as opposed to *how*. This distinction would manifest itself through the work orientations by the differences in primary goals. Meaning and fulfillment, associated with the calling orientation, are more aligned to be a life aim (McKnight & Kashdan, 2009), whereas job and career orientations are more aligned with specific goals. For example, an individual's purpose may be "to change the world", "to find happiness", or "to find meaning", whereas a goal may be to "complete this task", "make money", or "do a job". An individual may not actively realize his or her purpose of changing the world, even though it acts as a general life aim; however that individual may achieve his or her goal of executing volunteer activities. This is also related to spatial distance, in that the meaning goal induces a focus on the world, while the career advancement and material gain goals are more focused on the immediate environment. The calling orientation should induce higher levels of psychological distance than the job or career orientations, which should manifest as a focus on *why* work is being done as opposed to *how* work is being done.

CLT connects intentions to specific behaviors. CLT provides a framework that describes the way in which an individual cognitively conceives of a particular situation functions as a plan or frame for how they will act (Trope & Liberman, 2010). Whether an individual construes a situation more abstractly or more concretely will have differing effects on behavior. Abstract construals should reduce the attention focused on the self, and therefore reduce the desire to take something for themselves. This is consistent with work that demonstrates how higher levels of construal lead to harsher evaluations of ethical transgressions (e.g., Tumasjan, Strobel, & Welpe, 2011). Empirical evidence demonstrates that when morally charged activities, like eating one's dead dog or cleaning the toilet with a national flag, are judged by someone at a higher psychological

distance, this behavior is judged more harshly (judged as more immoral) than when judged by someone at a lower psychological distance (Eyal, Liberman, & Trope, 2008). This may be because moral principles are generally abstract and broad in their scope, instead of narrowly focused on particular incidents. Operating at an abstract construal level should be more likely to invoke thinking about moral principles compared to operating at a more concrete construal level, which should reduce unethical behavior.

A specific type of unethical behavior that has been linked to construal level is cheating under conditions of anonymity. Over time, experimental research has consistently demonstrated that people are willing to cheat a little bit under conditions of anonymity and without risk of getting caught, but rarely willing to cheat to the maximum extent that a rational choice model might predict (Gino, Ayal, & Ariely, 2009; Gneezy, 2005; Mazar et al., 2008). In these studies, participants are given the opportunity to cheat on tasks, games, or exercises in order to make more money for themselves. With no specific stakeholder that might be harmed, the condition of cheating under anonymity represent a different ethical tension. Instead of wrestling with the concept of harming another for their own gain, they are wrestling with the idea of maintaining their own ethical self-concept. In studies that measure individual cheating on tasks, individuals typically lie a little – just enough to gain something for themselves while not damaging their self-concept as an ethical person (Mazar et al., 2008). Abstract construals, with a focus on why they are doing this task, may induce a harsher analysis of their own ethical behavior, leading to less cheating, while a concrete construal, with a focus on how they will accomplish this task, may lead to more attention on the bonus and less on the ethical self-concept. Given this, abstract construal levels should be negatively related to willingness to cheat under conditions of anonymity.

H2: The negative relationship between a calling orientation and cheating under conditions of anonymity will be mediated by abstract construal levels

2.5.2 Relational interdependent self-construal and organizationally relevant ethical behavior

While cheating under conditions of anonymity creates a tension between desire to cheat and maintaining one's own self-concept, ethical issues in the workplace create tensions between benefiting the self and potentially harming particular other stakeholders (Kaptein, 2008).

Organizationally relevant ethical issues involve relationships with other people, and I draw on the concept of self-construal in order to motivate the understanding of why work orientation may influence ethical decision-making in the workplace.

Prior research suggests that how people see themselves in relationship to others, or self-construal, can influence these types of ethical decisions (Cojuharenco, Shteynberg, Gelfand, & Schminke, 2012). Self-construal refers to the extent to which an individual defines the self as interdependent or independently related to others, is rooted in cultural psychology, and tends to refer to the difference between Western (more independently construed) and Eastern (more interdependently construed) cultures (Markus & Kitayama, 1991). An *independent* self-construal occurs when an individual perceives the self as independent from others, which motivates individuals to focus on protecting the self-view as one that is unique from others (Markus, 1977). An *interdependent* self-construal, which can be relational (specific others) or collective (general others), refers to viewing the self as it is connected with others (either specific or collective others); and motivates the desire to enhance one's position as part of the in-group (Brewer & Gardner, 1996). A relational-interdependent self construal occurs when the self is defined in terms of the close relationship one has with others (Cross, Morris, & Gore, 2002). Those who see the self in terms of their relationship to others are more committed to those relationships than

those with lower levels of relationship interdependent self-construal and are more likely to take the needs of others into account when making decisions. Feelings of connections with specific others have been shown to lead to higher levels of interpersonal and organizational citizenship (R. E. Johnson & Chang, 2006). Interdependent self-construals have been shown to reduce deception toward others in negotiation (Triandis et al., 2001), as well as to reduce cheating behaviors in laboratory studies (Cojuharenco et al., 2012). In contrast, research has shown that independent self-construals lead to higher levels of unethical behavior, operationalized as self-reported incidence of unethical work behaviors that pit financial interest against personal gain (Cojuharenco et al., 2012).

Work orientation may influence the willingness to engage in ethical or unethical behavior based on how it affects individual self-construal. While self-construals can be considered fairly stable across cultures, consensus in the literature is that most people have some elements of both of these self-construals and it is situational or cultural factors that make one more salient than the other (Markus & Kitayama, 1991). Evidence of this comes from research in which self-construals are primed – made activated in a particular context – which results in differences in downstream behavior as a function of the salient self-construal. Priming studies have demonstrated, for example, that priming different self-construals can impact consumer decision-making (Mandel, 2003), on how people ask for help (Komissarouk & Nadler, 2014), and self-control (Steinmetz & Mussweiler, 2017). Working to achieve a particular goal, the pursuit of attaining some aim, can also be influenced by an individual's self-construals, as evidenced by research showing that more relational, interdependent self-construals led to perceptions of peers as being more instrumental to achieving personal goals (Chua, Carbonneau, Milyavskaya, & Koestner, 2015). Goals are at the heart of the work orientation, and these goals should activate

the respective self-construal. More specifically, a calling orientation, with other-oriented goals focused on meaning (Hart et al., 2015), should be more likely to activate a relational interdependent self-construal than the career orientation and the job orientation, which are both more orientated toward individualistic goals of career development and material gain.

The evidence above demonstrates that the relationship between a calling orientation and ethical decision-making should be mediated by the relational interdependent self-construal, or the tendency to think of oneself in terms of close relationships with others.

H3: The negative relationship between a calling orientation and unethical decision-making will be mediated by relational interdependent self-construal

2.6 Study 1

2.6.1 Pilot test

The purpose of this first study was to test the effectiveness of the work orientation framing manipulation. Prior work has shown that work orientations differ based on the primary motivating goal, such that those in a calling orientation are motivated by finding meaning in their work through their contributions to society while those in a job or career orientation are more motivated by material gain and increasing status (Wrzesniewski, 1999). Therefore, framing work as a calling by asking participants to think about how their work provides meaning and fulfillment should lead people to report higher meaning in their work than those in a non-calling orientation who were asked to think about how their work increases their material gain (a key goal in both the career and job orientations). In this online experiment, I asked participants to reflect on their orientation toward their work as MTurk participants for its meaning and fulfillment (calling) or for its ability to provide material gain (job/career), and then measured individual meaning at work and happiness at work to test the effects of framing the different

work orientations. Those who were thinking about their work in terms of a calling should report higher levels of meaning than those who were thinking about their work as a job or career. Further, those who were thinking about their work as a calling should not necessarily report higher levels of happiness than those in a job or career.

Methods

Participants and Procedure

Participants were recruited through Amazon's Mechanical Turk and were pre-screened so that all were over the age of 18. Participants who were interested in following the study were directed to a link to complete the online questionnaire, which was designed and executed through Qualtrics. Participants were randomly assigned to one of three conditions based on work orientations where they were asked to reflect and write a brief response on how their work as an MTurk worker a) contributed to society or b) increased their financial status. The third condition was a baseline and did not have a framing manipulation. There was no specified or set time for the participants to reflect on the prime, therefore they could click through the survey without completing the prime. After writing their reflection in response to the work orientation manipulations, participants completed measures indicating their meaning and happiness with being an MTurk worker.

A total of 175 participants completed the survey. Of those, 25 participants were removed because the typed reflection was either incoherent (e.g., "A27NBGO9FXJS8Q", "it makes positive way to how we doing work with correct understanding"), or there was no answer. A total of 14 participants were removed because those participants spent less than 3 minutes and 30 seconds on the survey, which was less than three standard deviations below the average time to complete the survey from the total participants. Those who took so little time to answer the survey failed to

complete the survey in full. This resulted in 136 observations: 39 in the self-transcendent purpose prime, 48 in the self-oriented prime, and 49 in the baseline condition with no prime. The average age was 36.4 years ($SD = 11.96$), and 62% of the participants were female. 72% of the respondents were White, 7% were Black, 9% were Hispanic, 6% were Asian, 3% were Native American and 3% identified as Other.

Measures

Framing manipulation: For the baseline condition, there was no frame and participants went directly to the questions about happiness and meaning in their work as an MTurk worker. For those in the calling condition, they read the following:

Please note that the answers you provide will allow you to contribute to social science research by providing valuable data to researchers. As you begin this set of surveys, please take a moment to reflect on how completing this HIT will serve your purpose of contributing to society.

Please write a short paragraph indicating how being a part of the M-Turk survey community allows you to contribute to society.

Those in the career/job read the following:

Please note that the answers you provide will allow you to complete the task, both earning money and feeling good about completing this task for the day. As you begin this set of surveys, please take a moment to reflect on how completing this HIT will serve your purpose of making money for yourself and completing tasks for the day.

Please write a short paragraph indicating how being a part of the M-Turk survey community allows you to increase your finances and to achieve your goals.

Participants then used an open text box to type their reflections based on the prompt they read, after which they clicked to the next section of the survey.

Happiness and Meaning: Measures for happiness and meaning taken from Baumeister, Vohs, Aaker, and Garbinsky (2013), in their exploration of the differing outcomes of a happy versus a

meaningful life. The participants were asked to respond to what extent they agreed with the following items 1 (strongly disagree) to 7 (strongly agree) as they thought about their work as an MTurker. Meaning: (“In general, I consider my work to be meaningful”, “Compared to most of my co-workers, my life is meaningful”, “Taking all things together, I feel my life at work is meaningful”) and Happiness (“In general, I consider myself happy at work”, “Taking all things together, I feel I am happy at work”). Two scales were created: a happiness scale ($\alpha=.95$) and a meaning scale ($\alpha=.92$). These two measures were positively and significantly correlated ($r(133) = .58, p = .000$).

PANAS: Participants also completed a 20 item measure of positive and negative affect (Watson, Clark, & Tellegen, 1988).. They were asked to indicate to what extent they were feeling a series of emotions at the following moment from 1(very slightly or not at all) to 5 (extremely). Ten items measured positive affect (e.g., “enthusiastic”, “inspired”) and were averaged together to create a positive affect scale ($\alpha=.92$), the other ten items measured negative affect (e.g. “distressed”, “irritable”) and were averaged together to create a negative affect scale ($\alpha=.90$).

Results

One-way ANOVAs were conducted to compare the effects of the framing manipulation (calling, job/career, and baseline) on the outcomes of happiness and meaning. There was a significant effect of framing on meaning [$F(2, 133) = 4.83, p = .009, \eta^2 = .07$]. Post hoc comparisons using the Tukey HSD test indicated that the mean score for perceived meaning at work the calling orientation frame ($M = 5.98, SD = .72$) was significantly different from the baseline condition ($M = 5.24, SD = 1.34$) ($p = .011$) and that the meaning for those in the calling frame was significantly different from the job/career frame ($M = 5.36, SD = 1.29$) ($p = .041$). There was no significant effect of framing on happiness [$F(2, 132) = 2.21, p = .114$].

Discussion

The results of this pilot study indicate that framing work orientation by asking MTurk workers to think about their work as a way to contribute to society versus a way to make money has differential effects on individual feelings of meaning about their work. While this indicated that these work orientation framing manipulations could successfully encourage people to think about their work differently, I revised them for the next study for two reasons. First, I made changes to address possible issues with participant attrition. I added a written reflection to the control condition. Research has shown that offering a condition in which there is no reflection in an experiment with reflection opportunities in other conditions may lead to unequal attrition rates (Zhou & Fishbach, 2016). Approximately 15% of participants wrote responses to the primes that were incoherent, or failed to provide a written reflection, so I increased the time required to be spent on the page for the subsequent study to a full minute for all conditions. Second, I revised the text of the framing paragraphs. The job/career frame was double-barreled and asked participants to think about two things, their to-do list and making money. In order to more effectively flesh out the different goals, I revised the work frames to align more specifically with the primary goals of the work orientations and used verbiage that has been used in prior studies on work orientation (Wrzesniewski et al., 1997), while also removing the double-barreled aspect of the material gain frame and having the control group write a full reflection instead of just proceeding to the study. I created three primes for the next study that manipulated the primary goals underlying the work orientations. The first was meaning through contributions toward society, the second was personal material gain, and the third was a baseline in which participants were asked to reflect on the tasks they needed to accomplish today, which was meant to encourage them to think about their day, not to think about their relationship toward the work.

2.6.2 Anagram task

The purpose of this study was to examine the effects of work orientation on cheating behaviors in an experimental task, testing hypotheses 1 and 2. Work orientation was manipulated through a framing and reflection exercise, based on the results of the pilot study. It was hypothesized that those who thought about their work in terms of the meaning it provided for them (calling orientation) would be less likely to cheat in an online task than those who thought about their work in terms of the material gain it provided for them (career and job orientations). Participants were randomly assigned to one of three work orientation conditions where they were asked to think about and reflect on their relationship with their work. Cheating was measured through the use of an anagram task.

2.6.3 Methods

Participants and Procedure

A total of 170 participants selected the study and read the consent form, but 8 of those participants did not go on to complete the study. Of the 170, 162 individuals completed this study in full through Amazon's Mechanical TurkPrime, an online research study community. Because the 8 who did not complete the study never started the task, this is not represented of problems with selective attrition (Zhou & Fishbach, 2016). TurkPrime utilizes Amazon's Mechanical Turk as a basic software platform, but has a more enhanced graphical user interface that allows researchers to control the participant population and offers better communication and payment options for participants (Litman, Robinson, & Abberbock, 2017). For this study, participants were paid a flat rate and were told they could receive a bonus based on their performance on the task. TurkPrime allows bonus payments, whereas MTurk does not.

Participants were pre-screened through TurkPrime so that all participants were over age 18 or older, were fluent in English, and were either a student, employed, or a business owner. The average participant was aged 39 years ($SD = 11.86$). The sample was 53.09% female.

Participants who passed the pre-screening and were interested in taking the study were directed to a study link to complete the online questionnaire, which was designed and executed through Qualtrics. They were randomly sorted into one of two work orientation categories or a baseline category and asked to reflect on how their work as an online study worker contributed a) to greater society ($n = 55$), b) to their own material gain ($n = 54$), or c) a baseline condition of completing their goals for the day ($n = 53$). The baseline condition was used as a comparison to the other two conditions such that participants were reflecting on the work they had to do for the day, but not focusing on their orientation toward or relationship with their work. After completing the framing manipulation, participants answered questions regarding construal level, then they completing an anagram task in which they had 2 minutes to solve each of four anagrams (two of which were unsolvable).

Measures

Framing and reflection: Participants were randomly assigned into one of three framing conditions. Participants were given a short paragraph framing their relationship toward work as MTurk workers, and were told to take two minutes to reflect on the paragraph and write a brief reflection. The paragraphs were meant to manipulate the feelings of the participants' orientation with work based on the goals of a) contributing to society, b) making money, and c) no specific orientation toward work and were as follows:

Calling work framing: Take a minute to consider your work as an M-Turk worker. Completing this research study will allow you contribute to social science research by providing valuable data to researchers. Please write a short paragraph indicating how being a part of the

research survey community allows you to contribute to society. Consider how your contributions as an M-Turk worker provide you with fulfillment and meaning in your work and what that means to you.

Career/Job work frame: Take a minute to consider your work as an M-Turk worker. Completing this research study will allow you to make money that you can use for yourself. Please write a short paragraph indicating how being a part of the research survey community allows you to increase your income. Consider how your work as an M-Turk worker provides you with additional money and what this means for you.

Control work frame: Take a minute to consider your work as an M-Turk worker. Completing this research study will allow you to check something off of your list of things to do today. Please write a short paragraph indicating how being a part of the research survey community allows you to complete your to-do list today. Consider and reflect on your plan for today.

Construal: Construal level was measured with two separate measures. For the first measure, participants were asked to indicate on a scale from 1 (not at all) to 7 (very much) to what extent they were focusing on *why* they were working on this survey task and to what extent they were focusing on *how* they were working on this survey task (Mogilner, Aaker, & Pennington, 2008). The purpose of this measure was to capture whether the participants were more abstract in their thinking (why) or more concrete in their thinking (how) about the task. The two construal items were not significantly correlated, as expected ($r(160) = 0.00, p = .942$). For the second measure, participants completed an adapted version of Sawyer's (1992) five-item goal focus scale (e.g., Schabram, 2016). Participants were asked to "think about the task (the HIT) they were currently completing" on a five-item scale (1=not at all to 5=very much). The five items included "how completing this task contributes to the work of researchers running the study", "my responsibilities as an M-Turk worker", "the broad goals and objectives of working as an M-Turk worker", "the expected results of completing the task", and "whether my performance on this task will lead to a bonus". Higher scores on these items indicate a higher construal level.

Anagram task: A version of the anagram task, used in prior online experiments, was used to measure cheating behavior (Gino & Pierce, 2009; Kilduff et al., 2016; Lu et al., 2017; J. R.

Pierce, Kilduff, Galinsky, & Sivanathan, 2013). Participants were instructed to examine the following four sets of scrambled letters, "CRKO", "LABEVE", "DSLIE", "FTOEER", and were given two minutes to try to solve as many of the anagrams as possible and were told they would earn a bonus for solving anagrams correctly. On the following page, they reported how many of the anagrams they were able to solve (from zero to four). The first and third anagrams have a series of solutions (i.e., anagram CRKO can be 'rock' or 'cork'). The second and fourth anagrams have no solution. Using the same parameters set in prior research using this task to measure cheating (e.g., Gino & Pierce, 2009; Kilduff et al., 2016; Lu et al., 2017) the results were coded as cheating (1) if they report 3 or 4 anagrams solved, and (0) not cheating if they report 0, 1, or 2. Seven participants reported only having solved one, 112 reported solving two, 20 reported solving three, and 23 reported solving four. About a quarter (26%) of the participants cheated, by the definition above, which is similar to prior research using this task (e.g., Lu et al., 2017; J. R. Pierce et al., 2013). All participants were given the full bonus of \$2.00, regardless of how many anagrams they solved to compensate them for their time. An ethno-methodological analysis of MTurk worker responses to questions about their role as online research participants, found that the general expectation by Amazon MTurk and among MTurk workers is to answer surveys honestly and not to provide false information nor to cheat (D. Martin, Hanrahan, O'Neill, & Gupta, 2014). Cheating in the task, therefore, should represent a choice to deceive the requester (the researcher) to ensure that they received the full bonus amount.

2.6.4 Results

Table 2.1 Means, standard deviations, and correlations between work orientation, construal level, and cheating behaviors

	<i>N</i>	<i>M</i>	<i>SD</i>	α	1.	2.	3.	4.	5.	6.	7.	8.
1. Meaning condition (dummy)	162	.34	.48	--								
2. Job/Career condition (dummy)	162	.33	.47	--	-.51 **							
3. Control condition (dummy)	162	.33	.47	--	-.50 **	-.49 **						
4. Abstract construal (<i>why</i>)	162	4.75	2.06	--	-.16 *	.10	.05					
5. Concrete construal (<i>how</i>)	162	4.39	2.16	--	-.08	-.02	.11	-.01				
6. Abstract construal (goal-focus)	160	5.21	1.45	0.76	.02	.02	-.04	.19 *	.33 **			
7. Cheating behavior (dummy)	162	.27	.44	--	.04	-.19 *	.15 †	-.08	.07	.02		
8. Age	162	39.25	11.86	--	-.05	.12	-.07	.07	.09	.17 *	-.13 †	
9. Female	162	.53	.50	--	.05	-.02	-.03	.07	.05	.25 **	.00	-.19 *

Note: † $p < .1$, * $p < .05$, ** $p < .01$

Cheating results by condition

A chi-square test indicated that there was a significant relationship among the three conditions and cheating behavior $\chi^2(2, 164) = 6.35, p = .041$. However, the effects were not as hypothesized. More participants in the meaning work goal condition cheated (29.01%) than those in the material gain work goal condition (14.81%), contrary to the hypothesized relationship. Those in the control condition, who were asked to reflect on their to-do list cheated the most (35.85%).

Construal-level analysis

There was no significant difference in reported construal level, for any of the measures, by condition. For the goal-focus measure ($\alpha = .76$), the abstract measure of construal for those in the calling condition ($M = 5.25, SD = 1.41$) was not significantly different from those in the job/career condition ($M = 5.25, SD = 1.65$) or for those in the control condition ($M = 5.12, SD = 1.29$) [$F(1, 158) = .207, p = .649, \eta^2 = .001$]. The single item abstract construal measure also did not produce any significant differences among the calling condition ($M = 4.31, SD = 2.12$), career/job condition ($M = 5.04, SD = 1.84$), or control condition ($M = 4.91, SD = 2.06$) [$F(1, 160)$

= 2.41, $p = .122$, $\eta^2 = .015$]. The single item concrete construal measure also did not produce any significant differences among the calling condition ($M = 4.16$, $SD = 1.89$), career/job condition ($M = 4.31$, $SD = 2.43$), or control condition ($M = 4.72$, $SD = 2.14$) [$F(1, 160) = 1.88$, $p = .172$, $\eta^2 = .012$].

The construal level measures did not produce significantly different outcomes between those who cheated and those who did not cheat. The goal focus measure of abstract construal was not significantly different between those who cheated ($M = 5.28$, $SD = 1.63$) and those who did not cheat ($M = 5.19$, $SD = 1.38$), $t(63) = 0.32$, $p = .755$. The abstract single item measure of construal was not significantly different between those who cheated ($M = 4.47$, $SD = 1.97$) and those who did not cheat ($M = 4.85$, $SD = 2.04$), $t(77) = -1.08$, $p = .281$. Finally, the concrete single item measure of construal was not significantly different between those who cheated ($M = 4.63$, $SD = 1.94$) and those who did not cheat ($M = 4.30$, $SD = 2.24$), $t(85) = .90$, $p = .369$.

Text analysis

In order to better understand the results of the framing conditions, I subjected the reflection text responses to analysis. I first used an open-coding process, reading through the responses and identifying key phrases that were reflective of the content. I then looked at the phrases that I had generated to see which of those aligned with the theoretical distinction between the meaning work orientation goals and the material gain work orientation goals. More specifically, the following codes emerged from this process: ‘making money’, ‘personal goals’ (e.g., paying bills, having fun), ‘contributing to family’, ‘contributing to society’, and ‘contributing to science/knowledge’. These codes are relevant to the two types of manipulations of primary work goals that the text reflection process should have induced: making money, personal goals, and

contributing to family are most closely linked theoretically to the job/career frame, while contributing to society and contributing to science/knowledge are most closely linked theoretically to the meaning frame.

Table 2.2 Text responses from work orientation manipulations on MTurk sample

Written reflection	Code
Being an mturk worker means that I am contributing to scientific research done by students and professors all over the world. By doing surveys these groups can gather data and write papers about human behavior and other topics that help to advance science and the understanding of how the mind works.	Contributing to society
I enjoy taking studies online for money. I find it an enjoyable and productive use of my free time while benefiting science. I personally am very interested in science and scientific learning and am always trying to keep up with the newest science news. Overall I really enjoy doing these sort of tasks and hope to continue doing more!	Making money/personal goals
I like that I can make money in the comfort of my own home. The extra income I have earned through my work in MTurk has been able to provide extra gifts and spending for my children. Without this extra income, I would probably have to take on a second job and I make the same amount without having to physically overexert myself and I can access jobs at my convenience.	Contributing to family/making money
Being a member of mturk allows me to give valuable information to companies that want reviews on products. Thus, it contributes to the economy (by producing great products). It also helps universities conduct research that is meaningful for different sectors of society..	Contributing to society
So I'm in quite the financial bind and if I want my daughters to see their cousins this summer, I need to find the money for an airplane ticket. So I came up with a plan to make up about \$200 a month online and \$75 of that comes through M-Turk work. To further break it down, I need to make about \$3 a day during the week to reach that goal. So every HIT I complete furthers my daily goal.	Contributing to family/making money
My contributions are helping people doing research into new products or studying human behavior. Some of the topics covered are new to me and have enabled me to find out more about things I know little about. Some of the tasks are just relaxing and enjoyable - puzzles and games, for instance.	Contributing to society/personal goals
I started using Mturk to help me with my Mother who is disabled. I started this when she became disabled and has to wait to be approved for disability. It serves my purpose and I really enjoy doing it! I will continue to do it when my Mother no longer needs my help as well. I can really make a difference as well for some of the research.	Contributing to family
M-Turk has been a huge help for me. I have a lot of credit card debt, and it has been difficult to pay it down only with the income from my regular job. M-Turk has allowed me to pay down a lot more each month.	Making money/personal goals

One of the underlying mechanisms that differentiates the work orientation conditions is a focus on the self versus a focus on the other (A. M. Grant, 2007). I created a dictionary in the Linguistic Inquiry and Word Count (LIWC), which is an online text analysis program, (Pennebaker, Booth, Boyd, & Francis, 2015) that allowed me to generate two scores for each participant: one representing a focus on others and one representing a focus on the self. The purpose of this analysis was to test whether the frames activated the differentiating underlying mechanisms of the work orientation conditions. I subjected the text of the framing responses to analysis through the LIWC program to identify what words commonly used across all responses, and then I drew from this list to create a dictionary in the LIWC. For the dictionary, I identified a series of words or word stems that were related to either the other-focus or self-focus category. Those can be found in the table below.

Table 2.3 Words and word stems used to form the LIWC dictionary for text analysis in MTurk sample

Categories	Other-focused	Self-focused
	society	money
	scien*	income
	research*	dollar*
	contrib*	pay
Words and	famil*	buy
word stems	kid*	fun
	knowledge	flex*
	help	self
	opinion	goal*
	community	hobb*

After creating and loading this dictionary, I subjected the reflection text to analysis, using the word stems in the dictionary, which created one other-focused score and one self-focused score for each participant. The scores were generated from the frequency of usage of each of the words in the text. The relationship between the text scores and the three conditions indicated that the

manipulations were not capturing the primary goals they were expected to capture. If they were, the other-focused score should have been significantly higher for the meaning goal condition than for the other conditions, and the self-focused score should have been higher for the material gain goal condition. There were no significant differences between the condition for the other-focused text score [$F(1, 144) = .68, p = .412$] or for the self-focused text score [$F(1, 144) = .54, p = .460$]. The mean text scores by condition can be seen in the table below.

Table 2.4 Means and standard deviations of text scores for each of the three work manipulation conditions

	Meaning goal orientation	Material gain goal orientation	To-do goal
Other text score (Mean/Stdev)	2.37 (2.84)	2.28 (2.80)	2.84 (2.87)
Self text score (Mean/Stdev)	2.98 (2.81)	2.59 (2.94)	2.54 (2.86)

Across all participants, the two text scores (other-focused and self-focused) were negatively and significantly correlated with each other $r(144) = -.40, p = .000$, but cheating behavior was not correlated with either the other-focused score $r(144) = -.13, p = .121$ or with the self-focused score $r(144) = .07, p = .358$. However, only for those 43 participants who cheated, the mean text scores for other-oriented reflections ($M = 1.90, SD = 2.40$) was significantly lower than the mean text scores for self-oriented reflections ($M = 3.06, SD = 2.98$), $t(75) = -1.89, p = .060$. For those participants who did not cheat, the mean text scores for other-oriented reflections ($M = 2.72, SD = 2.96$) was not significantly different from the mean text scores for self-oriented reflections ($M = 2.56, SD = 2.81$) $t(209) = .39, p = .696$. The table below shows the means and standard deviations of the text scores for those who cheated and for those who did not.

Table 2.5 Means and standard deviations of text scores for participants who cheated compared to participants who did not cheat

	Other text score (Mean/Stdev)	Self text score (Mean/Stdev)
Cheaters	1.90 (2.40)	3.06 (2.98)
Non-cheaters	2.72 (2.96)	2.56 (2.81)

2.6.5 Discussion

The results from this study do not support the hypotheses a calling orientation is negatively related to unethical behavior, operationalized as cheating in an online game. Participants in the control condition, who were asked to consider how their work on M-Turk affected their work for the day cheated in the online task at a similar rate to those in the calling condition who were asked to consider how their work on M-Turk contributed to research and the researchers conducting the study. Participants in the calling/job orientation who were asked to think about how their work on M-Turk allowed them to earn money for themselves cheated significantly less than either of the two conditions. Further, the experiment provides no evidence that work orientation affects construal level, nor that construal level influences unethical behavior.

There are a few different issues to consider in order to understand these results. The first involves the role of and interpretation of the anagram task by participants. Anagram tasks, like the one used in this study, have been used frequently in psychological frameworks for measuring cheating behavior (e.g., Kilduff et al., 2016; Lu et al., 2017; J. R. Pierce et al., 2013). Instructions in the task used in this experiment read “There are four anagrams for you to try to solve. You will receive a bonus based on your performance.” While it was not explicitly stated that the participants would make money for solving all four correction, the unstated assumption is that more anagrams solved would lead to higher performance bonuses. Even though research using these tasks has interpreted the results of these experiments by saying that those who cheated by

overstated their performance, were doing so for some sort of monetary gain; there is no actual evidence of why online participants might cheat in this kind of task. The interaction between MTurkers and the researchers running the experiments represents an exchange relationship. When viewed through the framework of social exchange theory (e.g., Blau, 1964; Emerson, 1976; Thibaut & Kelley, 1959), an MTurk worker may be willing to cheat to earn the most amount of money they can for the time they have invested in the task. Further, if an MTurk worker suspects that there is deception inherent in the task itself (i.e., some of the anagrams are unsolvable), then a rational exchange response would be to cheat, since they believe they are being cheated themselves by the researcher. This is an empirical question, and future work should consider including question(s) after the cheating task to discern the reasoning behind the decisions made by the participant.

Another element of this study that may have contributed to the results found relates to the nature of MTurk work itself. MTurk is not necessarily the primary work for the participants (73% indicated that MTurk is a part-time job for them), and even for those who do consider it primary work, it is a different type of work that the work orientations literature has examined. A key theme in the text responses was that MTurk, as a part-time job, offers not only money, but flexibility in achieving that increased income, which was indicated as valuable by the participant responses. The acceptability of and desire for flexibility at work has increased with the pervasiveness of technology and an increased number of working mothers and dual income families are in the workplace (Drago, Wooden, & Black, 2009). The desire for flexibility in being able to provide for one's family may be related to how individuals find meaning in their work, although this has not been explored before. In the typed responses, the appreciation for the flexibility of the work tended to come from those who had been asked to think about how their

work benefited themselves and not others. Future work should explore the nature of work orientation in the ‘gig economy’, extending our understanding of the work orientation concept beyond the boundaries of more traditional organizational environments to those where the nature of the work itself is different. Jobs that are a part of the gig economy, businesses founded using digital platforms that allow workers to create short-term or flexible working arrangements have a different structure than jobs associated with organizations (Friedman, 2014). Two key differences between work in the gig economy and organizational or bureaucratic work is 1) the increased level of flexibility (i.e., more time to devote to family, other hobbies, working outside of normal office hours) and 2) the ability to work primarily for oneself (i.e., no particular supervisor or boss and working toward a goal that is meaningful to the individual). Research has shown that gig economy work can disrupt long-standing industries (Morse, 2015). An analysis of the hotel industry in Austin shows that AirBnB’s arrival has had a negative impact on lower cost hotels and non-business hotels in terms of revenue (Zervas, Proserpio, & Byers, 2017). Recent research demonstrates that gig economy work has a negative influence on entrepreneurial activities as demonstrated by the growth of crowdfunded campaigns after the arrival of gig economy businesses (Burtch, Carnahan, & Greenwood, 2018). This evidence of the ability of the gig economy to shift the local market suggests that there is a possibility the way people feel about their work may be different as well. Given that the work orientation construct is rooted in the role of individualism and commitment among workers (Bellah et al., 1985), and that working in the gig economy is fundamentally about working for oneself, it seems that there is a specific emphasis on the type of work in the gig economy that may be different from traditional bureaucratic structures.

Even though work orientation was not related to construal level, and construal level was not related to cheating, it cannot be concluded that these relationships do not exist. Given that the work orientation frames did not necessarily seem to elicit the mechanisms of self versus other orientation in the hypothesized way, it is possible that the measures of construal level also reflected the failure of the prime. This relates to both of the issues raised above. First in that the work orientation frames did not necessarily manifest themselves in the hypothesized ways because the relationship to MTurk work may not be completely aligned with the way individuals relate to their work in more organizational and bureaucratic environments. Second because the exchange relationship that takes place between the researcher and the MTurk worker may have been stronger than the construal level of the individuals working through the task.

The manipulation of work orientation through the reflection priming and the fact that MTurk workers are mostly part-time are limitations that prevent us from drawing conclusions about the relationship between work orientation goals and unethical behavior from this study. I address these limitations in the next study by manipulating work orientation through a role-playing exercise, and examining specific and organizationally relevant unethical decision opportunities, in-basket decision-making process.

2.7 Study 2

The anagram study used an online community of participants and asked them to engage in an a-contextual cheating task. The purpose of this next study was to address these two limitations, and to test hypotheses 1 and 3. First, this study is a role-playing task that asks participants to engage in simulated decision-making as a in a managerial role. Second, this in-basket exercise measured ethical decision-making through three ethical issues that have been shown to arise in

organizational contexts. By utilizing a group of laboratory participants, I was able to manipulate work orientation, and examine the effects on ethical decision-making.

2.7.1 Methods

Participants and Procedure

Undergraduate business students from a private Midwestern university participated in this study ($N= 210$). The sample was 41% female, with a mean age of 19.44 years ($SD = 1.43$). This study required the students to assume the role of a manager and complete a managerial decision-making or “in-basket” exercise. Prior studies using managerial decision-making tasks in which the participant must assume the role of a business manager have used with undergraduate students, and have found that students comprehended the tasks (Barsky, 2011; Treviño & Youngblood, 1990; Umphress, 2003).

Managerial decision-making exercise and dependent measure

The materials used for this exercise were adapted from a managerial decision-making task developed by Elizabeth Umphress (2003). The in-basket exercise used the structure developed in her study, but the material content was written to be specific to this study in order to focus on the differing effects of work orientation. Participants were asked to play the role of a manager then presented with a series of items requiring them to indicate what action they would take. This study was conducted via computer through a Qualtrics interface in a research laboratory setting. Participants were asked to play the role of “Alex Campbell”, the Director of Clinical Operations for a regional urgent care network called HealthNet. First, participants were given background information on the firm, the other senior level directors, their own role and direct reports, and an organizational chart. Next, participants were asked to complete the relational-interdependent self-construal questionnaire while in their role as Alex. The participants were presented with

eight in-basket items, including memos, phone calls, and e-mails that required them to make a decision. Three of these items were ethical in nature (placed three, five, and seven, among the other items). The other five items were included to mask the focus on ethics for the study.

Participants were given thirty minutes to complete this exercise in the laboratory.

Work orientation manipulation

Work orientation was manipulated in the background material the participants read regarding the organization, their role, and the other employees. There were two paragraphs related to the work orientation. The first paragraph was placed in the description of the role the participants were playing. The role description paragraphs were taken directly from a measure used by

Wrzesniewski, McCauley, Rosen, and Schwartz (1997). Those paragraphs appear below.

Calling - As Alex, your work at HealthNet is one of the most important parts of your life. You are very pleased that you work in health care, specifically urgent care medicine. Because what you do for a living is a vital part of who you are, it is one of the first things you tell people about yourself upon meeting them. You tend to stay late at the office if it means you get to help just one more patient feel better. The majority of your friends are your coworkers, and you belongs to several organizations and clubs relating to your work. You feel good about his work because you love it, and because you think it makes the world a better place. You would encourage your friends and children to enter your line of work. You would be pretty upset if you were forced to stop working, and you are not particularly looking forward to retirement.

Career - As Alex, you basically enjoy working at HealthNet, but you don't expect to be in this job five years from now. Instead, you plan to move higher level job; specifically you want to run clinical operations for a major hospital, and eventually become a high level hospital administrator. You have several goals for your future pertaining to the positions you would eventually like to hold. Sometimes your current work seems a waste of time, but you know that you must do sufficiently well in your current position in order to move on. You can't wait to get a promotion. For you, a promotion means recognition of your good work, and is a sign of his success in competition with your coworkers.

Job - As Alex, you work at HealthNet primarily to earn enough money to support your life outside of your job. If you were financially secure, you would no longer continue with your work at HealthNet, but would rather do something else instead. Your job is

basically a necessity, a lot like breathing or sleeping. You often wish the time would pass more quickly at work. You greatly anticipate weekends and vacations. If you lived your life over again, you would probably not go into healthcare. You would not encourage your friends and children to enter his line of work. You are very eager to retire.

The second manipulation was presented in the section of the background materials that described the current situation facing Alex Campbell, which was that Alex was getting ready to leave town for a conference at the Mayo Clinic.

Calling - Your excitement about the trip is due to the opportunity to interact with patients. You will have some time while you are there to speak with patients who have gone through the emergency care system and listen to their experiences. You anticipate that you can bring these stories back to your employees here and help them to see the value they provide to the people in their communities.

Career - Your excitement about the trip is all tied-up with your hope of being hired by the Mayo Clinic. They have an open position listed in hospital administration, and working in administration for Mayo Clinic would put you at the top of your field.

Job - Your excitement about the trip is because it will be a nice break from work for you. You are looking forward to taking some time while you are there to see the Quarry Hill Nature Reserve and to spend some quality time outdoors relaxing with your spouse.

The full set of in-basket materials can be found in Appendix A.

Manipulation checks

Manipulations checks for the work orientation manipulation were administered at two points during the study. First, after the role description and before the self-construal measure, participants indicated whether they, as Alex, viewed their role at HealthNet as a) a job that provides income or material benefits, b) a career progression that will allow them to advance in their field, or c) a path to fulfillment and meaning through work. Another manipulation check was included at the end of the survey, prior to the demographic questions, asking whether Alex's primary purpose at work was focused on a) earning a living, b) career growth, or c) fulfillment

and meaning at work. Of the 210 participants, 184 passed both manipulation checks (63 in the job manipulation, 59 in the career manipulation, and 62 in the calling manipulation). Running the analysis with the full 210 participants did not alter the results of the study, so this analysis reports the results from the 184 participants who passed the manipulation checks.

Relational-interdependent self-construal

Relational self-construal was measured after the background information and manipulation check, but before the decision-making “in-basket” exercise. The 11-item measure is adapted from a validated measure designed by Cross, Bacon, and Morris (2000). Participants were asked to evaluate, the extent to which they, in their role as Alex agreed with a set of statements on a scale from 1 (strongly disagree) to 7 (strongly agree). Relational-interdependent self-construal refers to the tendency to think of oneself in terms of relationships with close others (Cross et al., 2000; Cross, Hardin, & Gercek-Swing, 2011). Example items include “My close relationships at work are an important part of who I am” and “In general, my coworker relationships are an important part of my self-image”. The full scale can be found in Appendix A with the materials used in this experiment.

Ethical business decision-making

Ethical decision-making was measured through three of eight decision opportunities presented in the in-basket exercise. All decision-making opportunities were written for the purpose of this study, in order to reflect the content specific to this study. The three ethical issues are described further below. Each of the ethical decision opportunities pitted organizational or personal gain against potential harm to another party related to the organization (Ashton & Lee, 2008). This aligns with other ethical decision-making research that pits these issues against each other. In order to collect data on a breadth of potential ethical issues, one item was a financial issue, one

was a human resources issue, and one was a customer issue. For each item, participants selected one of four options, which were ordered from the most unethical to the most ethical option. Prior research has used this same approach of offering four distinct options that are increasingly ethical in nature for measuring unethical/ethical behavior (e.g., Umphress, 2003). A pilot study described below tested the evaluation of the options as unethical or ethical.

In the ethical *financial reporting decision*, participants were provided a memo from the CEO about the end of the fiscal year, which indicated their bonus structure: ending the year at 10% over plan would earn a 3% bonus; closing out 5% over plan would earn a 2% bonus; ending the year on plan would earn no bonus; ending under plan would result in a six month probation. They received a follow up e-mail from one of their subordinates indicating there was a \$500,000 receivable that would not be complete in the current year, and they wanted to know if they should report it in the current year in order to achieve their plan. Issues related to financial misreporting have been used in ethical decision-making tasks as a measure of unethical behavior (e.g., Barsky, 2011; Treviño & Youngblood, 1990; Umphress, 2003). Participants could select from one of four options: record the entire payment in this year, record \$250,000 in this year, record \$10,000 in this year, and record all of it in the following year once it had been received. These options aligned with plan objectives. The options were given a 1, 2, 3, or 4 respectively, and were listed from most unethical to most ethical.

In the ethical *human resources decision*, participants were provided a memo from the CEO indicating that one of the doctors in one of their facilities had just been awarded a local magazine's honor of being named top doctor. The memo indicated that this is not only beneficial for Dr. Jones but for the practice as well. Subsequently, participants receive an e-mail from one of the District Managers indicating that a new hire named Katie brought to their attention that

Dr. Jones made suggestive comments to her. Participants were asked whether they would (1) ignore the issue, (2) ask around the office to see if they could learn more, (3) set up a meeting with the new hire to discuss her accusations or (4) set up a meeting with the new hire and Dr. Jones. These answers were listed in the above order from most unethical to most ethical.

In the ethical *customer data decision*, participants received an e-mail from the information technology specialist indicating that there was a bug that briefly allowed some of their customer information to be not secured. He indicated that the problem was fixed and that he was going to talk to their sales representative from the technology company, but that he recommended not telling anyone about the issue because of a potential financial loss for the company. Participants could respond by (1) not informing anyone about the bug, (2) informing the CEO about the bug, (3) reaching out to patients whose information had been exposed to let them know, and (4) reaching out to patients and offering them a free online security service for a year (at the company's expense). These items were listed in the above order from most unethical to most ethical.

A pilot test validated the perception that each option provided was increasingly ethical.

Participants ($n = 30$) through an online panel (Mturk) were provided with each of the three ethical issues and were asked to rate each of the responses to that issue on a scale from 1 (very unethical) to 7 (very ethical). The responses were listed in order of most unethical to most ethical. See the table below for the means and standard deviations of the ethicality of each of the options for answers. The most ethical option was rated as significantly more ethical than the most unethical option for the financial ethical decision ($t(49) = -6.04, p = .000$), the human resources ethical issue ($t(49) = -20.48, p = .000$), and the customer ethical issue ($t(52) = -11.61, p = .000$).

Table 2.6 Ethicality ratings for the decision options for each of the three ethical issues

		Financial ethical issue		HR ethical issue		Customer ethical issue	
		Mean	St. Dev.	Mean	St. Dev.	Mean	St. Dev.
Ordered from unethical to ethical	Option 1	3.11	1.81	1.83	0.9	2.07	1.49
	Option 2	3.17	1.59	4.82	1.44	5.57	1.29
	Option 3	3.29	1.51	5.82	1.02	6.26	0.8
	Option 4	5.67	1.33	6.17	0.67	6.39	1.29

Follow-up questions

Following the in-basket task, participants were asked to indicate for each decision opportunity whether they viewed it as one of four types of decisions (1) a personal decision, (2) a business decision, (3) an ethical decision, or (4) a legal decision. They were also asked to evaluate on a scale from 1 (very unethical) to 7 (very ethical) the ethicality of each of the ethical decision-opportunities. The purpose of having the participants evaluate the ethicality of the ethical issues is to test whether they knew they were making an ethical decision. More specifically, it was to check whether there was a difference in conditions of the perception of the ethical items as ethical. If all participants viewed the items as similarly ethical in nature, then this validates the operationalization of work orientation as having an effect on ethical issues. The means for evaluating whether the three ethical issues were personal, business, ethical, or legal were not significantly different between the three manipulations for the financial issue (job $M = 2.31$, $SD = 0.80$), (career $M = 2.38$, $SD = 0.75$), and (calling $M = 2.45$, $SD = 0.84$), [$F(2, 179) = .512$, $p = .600$, $\eta^2 = .005$]; the human resources issue (job $M = 2.51$, $SD = 1.01$), career $M = 2.69$, $SD = 0.81$), and calling $M = 2.68$, $SD = 0.76$), [$F(2, 181) = 0.87$, $p = .421$, $\eta^2 = .01$]; or the customer data issue (job $M = 3.00$, $SD = 1.00$), (career $M = 3.10$, $SD = 0.84$), and (calling $M = 3.33$, $SD = 0.70$), [$F(2, 181) = 2.54$, $p = .081$, $\eta^2 = .03$]. Participants were then asked to consider each of the three unethical decisions options (option 1 in each scenario: accounting for the receivables in the

current year, even though they had not been received; failing to address the issue of harassment with the key players; and failing to alert the customers about the potential data breach). A one-way, between-subjects ANOVA indicated that there were no significant differences among the different conditions in predicting the perceived unethicity of these options. For the financial issue, the average ethicality rating from those in the calling condition ($M = 2.65$, $SD = .91$) was not significantly different from the ethicality rating from those in the career condition ($M = 2.47$, $SD = 1.93$) or those in the job condition ($M = 2.51$, $SD = 1.76$) [$F(2, 181) = .51$, $p = .603$, $\eta^2 = .006$]. For the human resources issue, the average ethicality rating from those in the calling condition ($M = 1.71$, $SD = 0.66$) was not significantly different from those in the career condition ($M = 1.93$, $SD = 0.91$) or in the job condition ($M = 1.76$, $SD = 0.86$) [$F(2, 181) = 1.23$, $p = .295$, $\eta^2 = .01$]. And for the customer issue, the calling condition ethicality ratings ($M = 1.48$, $SD = 0.69$) did not differ significantly from those in the career condition ($M = 1.36$, $SD = 0.52$) or those in the job condition ($M = 1.60$, $SD = 0.99$) [$F(2, 181) = 1.56$, $p = .207$, $\eta^2 = .02$]. These results provide evidence that between conditions, participants viewed these issues as equally ethical, even though they responded rather differently during the in-basket task itself.

2.7.2 Results

Descriptive statistics can be found in in the table below.

Table 2.7 Means, standard deviations, and correlations between work orientation, self-construal, and ethical issues for in-basket task

		<i>N</i>	<i>M</i>	<i>SD</i>	<i>min</i>	<i>max</i>	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.
1.	Job condition (dummy)	184	--	--	0	1														
2.	Career condition (dummy)	184	--	--	0	1	-.50 **													
3.	Calling condition (dummy)	184	--	--	0	1	-.51 **	-.49 **												
4.	Relational-interdependent self-construal	181	4.01	1.38	1.09	6.82	-.54 **	-.18 *	.71 **											
5.	Financial ethical issue	184	2.10	1.06	1	4	-.30 **	-.04	.34 **	.40 **										
6.	HR ethical issue	184	3.32	.95	1	4	-.36 **	.09	.28 **	.32 **	.22 **									
7.	Customer ethical issue	184	2.17	.99	1	4	-.31 **	-.09	.40 **	.29 **	.27 **	.30 **								
8.	Purchase issue	184	1.97	.27	1	3	-.06	.07	-.01	-.04	.05	.03	.08							
9.	Employee conflict issue	184	2.29	.69	1	3	-.24 **	.08	.16 *	.22 **	.24 **	.23 **	.17 *	-.02						
10.	Speaker decision	184	1.35	.48	1	2	.66 **	-.24 **	-.43 **	-.45 **	-.25 **	-.36 **	-.27 **	-.01	-.13 †					
11.	DM Responsibility issue	184	1.72	.86	1	3	.01	-.01	.00	.02	-.02	.08	.09	.13 †	-.04	-.08				
12.	Vacation issue	184	1.21	.41	1	2	.05	-.01	-.03	-.13 †	-.06	-.15 *	-.17 *	-.05	-.09	.01	.04			
13.	Ethical decision-making score	184	2.53	.72	1	4	-.45 **	-.02	.48 **	.47 **	.72 **	.69 **	.73 **	.08	.30 **	-.41 **	.07	-.18 *		
14.	Age	183	19.44	1.43	18	33	.04	.11	-.15 *	-.12	-.01	.00	.10	-.17 *	.02	-.03	.03	-.09	.04	
15.	Female	184	.41	.49	0	1	-.09	.06	.03	.06	.04	.09	.02	-.04	.03	-.11	-.01	-.11	.07	-.02

Note: †p<.1, *p<.05, **p<.01

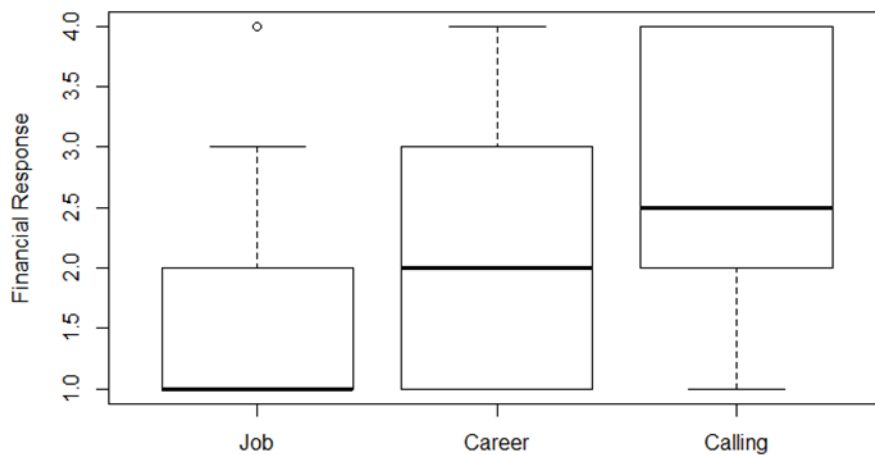
Hypothesis testing

A one way between subjects ANOVA was conducted to compare the effects of the job orientation, the career orientation, and the calling orientation on each of the ethical issues individually.

Financial ethical issue

There was a significant effect of work orientation on the financial issue [$F(2, 181) = 14.38, p = .000, \eta^2 = .14$]. Post-hoc comparisons, using the Tukey HSD test indicated that the mean score for ethical decision-making for those in the calling condition ($M = 2.61, SD = 1.06$) was significantly lower than those the career condition ($M = 2.03, SD = 1.08$) $t(118) = -2.97, p = .004$ and the job condition ($M = 1.67, SD = 0.82$) $t(114) = -5.56, p = .000$. The mean scores between the job and career conditions were also significantly different from each other $t(108) = -2.10, p = 0.04$. A boxplot representing the distributions of responses by condition can be seen here.

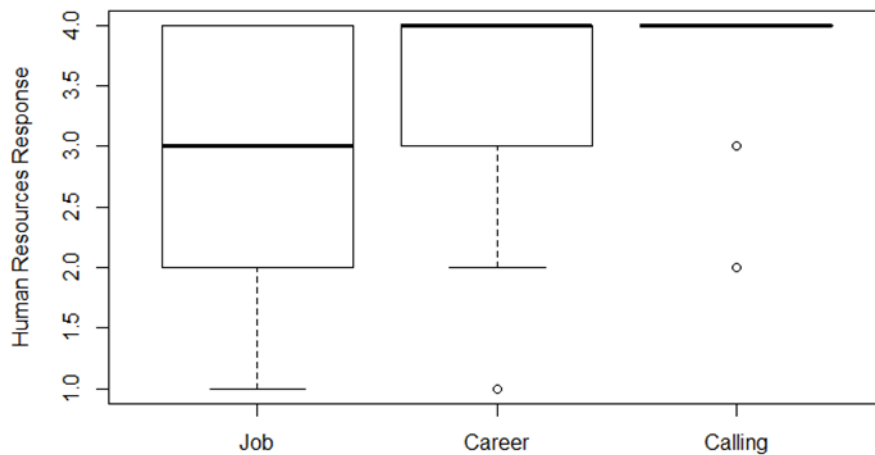
Figure 2.1 Distribution of individual responses for the financial ethical issue by work orientation



Human resources ethical issue

There was a significant effect of work orientation condition on the human resources issue [$F(2, 181) = 15.25, p = .000, \eta^2 = .14$]. Post-hoc comparisons, using the Tukey HSD test indicated that the mean score for ethical decision-making for those in the calling condition ($M = 3.69, SD = 0.64$) was significantly higher than those in the career condition job condition ($M = 2.84, SD = 1.11$) $t(99) = -5.26, p = .000$, and only marginally different from those in the career condition ($M = 3.44, SD = 0.84$) $t(108) = -1.86, p = .066$. Ethical decision-making was also significantly higher between the career orientation than in the job orientation $t(114) = -3.38, p = .001$.

Figure 2.2 Distribution of individual responses for the human resources ethical issue by work orientation

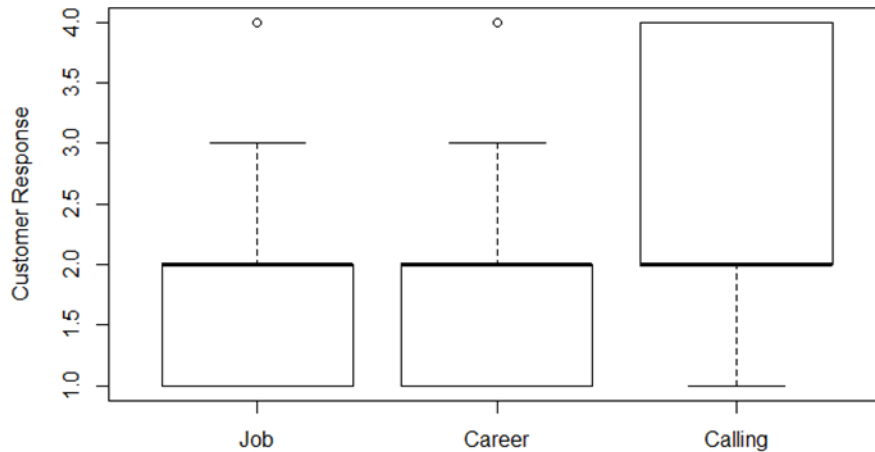


Customer ethical issue

There was a significant effect of work orientation on the customer portal issue [$F(2, 181) = 19.00, p = .000, \eta^2 = .17$]. Post-hoc comparisons, using the Tukey HSD test indicated that the mean score for ethical decision-making for those in the calling condition ($M = 2.73, SD = 1.03$) was significantly higher than those in the career condition ($M = 2.05, SD = 0.94$) $t(118) = -3.78, p = .000$, and than those in the job condition ($M = 1.75, SD = 0.74$) $t(110) = -6.11, p = .000$.

Ethical decision-making in the career orientation was marginally significant and higher than in the job orientation $t(110) = -1.99, p = 0.05$.

Figure 2.3 Distribution of individual responses for the customer ethical issue by work orientation

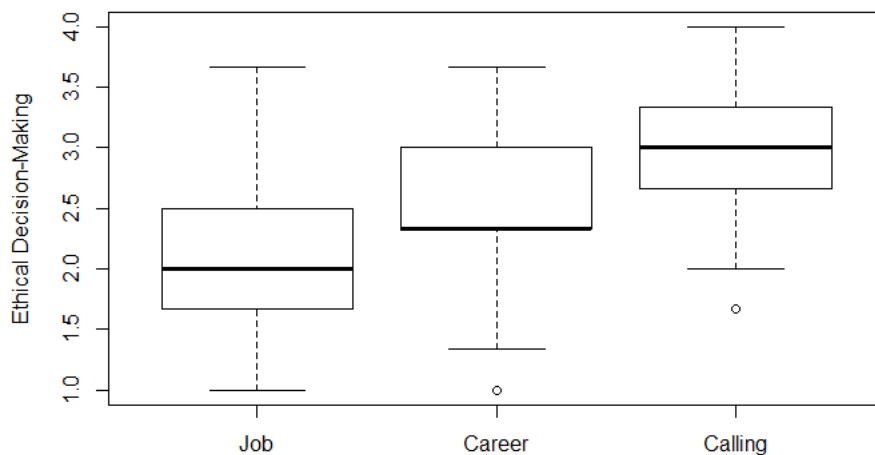


Ethical decision-making score

An “Ethical decision-making” score (EDM) was created by averaging the responses across the three different ethical business issues for each participant ($\alpha=.52$). Because this measure is only comprised of three items, which can produce a low Cronbach’s alpha (Šerbetar & Sedlar, 2016), I also measured the average inter-item correlation ($r = .46$), which is within the range of inter-item correlations (.20 to .50), that indicates an acceptable level of consistency among the items such that they are not too related to each other, but they are related enough to indicate that they hold together as a scale (Briggs & Cheek, 1986) The average EDM across the entire sample was 2.53 ($SD = .72$). The average EDM measure was significantly different among the different work orientations [$F(2, 181) = 36.29, p = .000, \eta^2 = .29$]. A Tukey HSD post-hoc analysis showed that the those in the calling orientation framing group scored significantly higher on ethical decision making ($M = 3.01, SD = .54$) than those in the career orientation framing group ($M = 2.51, SD =$

.65) $t(117) = -4.43, p = .000$, or those in the job orientation framing group ($M = 2.08, SD = .58$) $t(122) = -8.79, p = .000$. Those in the career framing also scored significantly higher than those in the job framing $t(116) = -3.80, p = .000$. This and the above analysis provides support for Hypothesis 1, that those in a calling orientation will generally make more ethical decisions compared to those in a career or job orientation.

Figure 2.4 Distribution of ethical decision-making index scores by work orientation



Mediation

Hypothesis 3 predicted that the relationship between a calling orientation and ethical decision making would be mediated by the relational interdependent self-construal (RISC). A one way ANOVA indicated that there was a significant different in the level of RISC by work orientation [$F(2, 178) = 108.4, p = .000, \eta^2 = .55$] This in the calling condition rated their levels of RISC ($M = 5.37, SD = .86$) as significantly higher than those in the career condition ($M = 3.64, SD = 1.00$) $t(114) = 10.14, p = .000$, and significantly higher than those in the job condition ($M = 2.96, SD = .93$) $t(118) = 14.81, p = .000$. Further, those in the career condition, also indicated significantly higher levels of RISC than those in the job condition $t(116) = 3.85, p = .000$.

Regression analysis, using model 4 of the PROCESS macro in SPSS (Preacher & Hayes, 2004) was used to investigate the hypothesis that relational interdependent self-construal mediates the relationship between work orientation and ethical decision-making. Results indicated being in the calling condition was a significant predictor of relational interdependent self-construal, ($b = 2.07$, $SE = .15$, $p = .000$), and that relational interdependent self-construal was a significant predictor of ethical decision-making, ($b = .14$, $SE = .05$, $p = .003$). Being in the calling condition was still a significant predictor of ethical business decision-making after controlling for the mediator, self-construal, ($b = .42$, $SE = .14$, $p = .002$). These results support a partially mediated model. Approximately 27% of the variance in satisfaction was accounted for by the predictors ($R^2 = .265$). The indirect effect was tested using a bootstrap estimation approach with 5000 samples. These results indicated the indirect coefficient was significant, ($b = .30$, $SE = .09$, 95% $CI = .1207, .5033$).

2.7.3 Discussion

This study tested the effects of work orientation on ethical decision-making in the context of a role-playing in-basket task. This an examination of work-specific ethical dilemmas, in which there was some context around the moral trade-off or tension in an organizational context. Results demonstrate that there was an effect of framing work orientation on ethical decision-making, such that those in the calling condition, where the goal or purpose of meaning and fulfilment was made salient, made more ethical decisions (as pre-determined by a pilot test) than those in the career or job conditions.

This study also involved three distinct types of ethical issues that arise in organizations. Each of the issues presented in the decision-making exercise represent three distinct ethical dilemmas that are present in organizations. By including these three different types of issues, participants

chose how to respond to a dilemma related to the tension between personal financial gain and organizational deception; sexual misconduct by a male in power over a subordinate female; and the responsibilities of organizations in the age of big data with respect to housing and using customer information. In addition to addressing different types of ethical dilemmas that individuals in organizations may face, examples of these dilemmas in organizations have each been identified and discussed in popular news media (Bernard et al., 2017; Cowley, 2016; McKinley, Jr., 2018).. The results of this study of the effects of work orientation on ethical decision-making show a general trend, in which there is a significant difference in ethical decision-making among the work orientations. However, there was also some variance within each of the different types of ethical dilemmas that provides further nuance. Answers on the ethical decisions for those in the career orientation fell in the middle (in terms of their ethicality) in between the job and career orientation conditions for the financial ethical issue. However, those in a career orientation scored similarly to those in the calling orientation on the sexual harassment issue; but similar to those in a job orientation on the customer data breach issue. Those in a career orientation are focused on their own career advancement. This difference in findings could be due to a very clear link between sexual harassment at work and career derailment, highlighted recently by the #MeToo movement (V. Schultz, 2018). Further, it could be due to the relationship between sexual harassment and career threats, in which the harassment is often linked to threats to the victims' career (Scalia, 1997). Using this same logic, the customer data breach itself does not involve a direct career threat or quid pro quo, that harms a victim in the organization; but rather the harm comes to an external member of the organization (Nill & Aalberts, 2014). It may be easier for a manager to rationalize this internally, which might partially explain the results found in this study.

Even with these differences, creating an average ethical decision-making score and examining differences by work orientation led to the same results: those in the calling condition made more ethical decisions than those in the career condition, and compared to those in the job condition. This suggests that making salient meaning and fulfillment as the primary purpose at work seemed to encourage participants to respond in ways where they or the organization might take a short term hit in order to maintain the honesty and integrity of the organization. Results support the hypothesis that this relationship between calling orientation and ethical decision-making was partially mediated by relational interdependent self-construal, that individuals in a calling orientation viewed their relationships with others as a part of their identity, which therefore encouraged them to select the more ethical responses.

This study used undergraduate participants in a laboratory and manipulated the primary construct of work orientation through a framing effect in a role-playing exercise. While this provides the opportunity to examine causal effects of work orientation on ethical decision-making, there is a limitation related to external validity of the results. The next study expands the findings on the relationship between work orientation and ethical behavior by measuring this relationship in a population of working adults.

2.8 Study 3

In the laboratory study, the effect of work orientation on ethical decision-making was measured using a manipulation and undergraduate students in a role-playing in-basket exercise. While this allowed the opportunity to test for causal relationships and a behavioral measure of ethical decision-making, it lacked external validity. In this next study, I collected data from working professionals in the field, measured work orientation as an individual difference through a scale, and used a series of vignettes to measure ethical decision-making to again test hypotheses 1 and

3. I sought to understand whether work orientation was predictive of making unethical business decisions, and I hypothesized that this relationship would be mediated by the way that individuals relate to others.

2.8.1 Methods

Participants and Procedure

Participants for this study came from two samples of working professionals. Forty-two participants were current working professional MBA students at a mid-sized Midwestern business school. One hundred and twenty seven were recruited through Prolific Academic, an online research study community (www.prolific.ac). Research has shown that Prolific Academic participants produce quality data that replicates on other platforms like MTurk (Peer, Brandimarte, Samat, & Acquisti, 2017). Because the purpose of this study was to collect data on work orientation and unethical decision-making, I enrolled participants who were currently employed full-time. Participants were also pre-screened through Prolific Academic so that all participants were over age 18 or older and were fluent in English. Participants who passed the pre-screening and were interested in taking the study were directed to a study link to complete the online questionnaire, which was designed and executed through Qualtrics. They completed measures of work orientation, self-construal, and unethical decision-making. The working professional MBA students were entered into a drawing to win a \$25 Starbucks gift card. The Prolific Academic participants were compensated at the rate of \$2.00 for this 20 minute study. There were 169 total participants in this study, 41% were female. The average age was 27.39 ($SD = 11.56$).

Measures

Work orientation: Work orientation was collected through two measures used by Wrzesniewski, McCauley, Rosin, and Schwartz (1997). First, participants were given three paragraphs describing three different people, A, B, and C (job, career, and calling work orientations, respectively). The first question participants were asked in this study was to report their age and gender. The purpose of this was to ensure that they received paragraphs in the study written using pronouns matching the participant gender. Those who identified as male or other/prefer not to answer were given paragraphs using male gendered pronouns. Those who identified as female were given paragraphs using female gendered pronouns. Participants were instructed to indicate to what extent the person described in the paragraph was (1) not at all like them, (2) a little like them, (3) somewhat like them, (4) and very much like them. The second measure of work orientation was a scale used by Wrzesniewski (1999) and Wrzesniewski, McCauley, Rosin, and Schwartz (1997), comprised of ten items that measured calling, career, and job orientations. All work orientation items can be found in Appendix B. The items included in the scale of the second measure, along with their descriptive statistics, can be seen in the table below.

Table 2.8 Descriptive statistics for each item in the work orientation scale

Factor	Indicator variable	Item #	Mean	St Dev	Min	Max
Job	My main reason for working is financial, to support my family and my lifestyle (FINANCIAL)	3	3.12	0.91	1	4
	I am eager to retire (RETIRE)	4	2.19	1.08	1	4
Career	I expect to be at a higher level five years (FIVEYEARS)	8	3.32	0.93	1	4
	I view my job as a stepping stone to other jobs (STEPSTONE)	9	2.99	0.99	1	4
	I expect to be doing the same work in five years (rs) (NOTFIVEYEARS)	10	3.18	0.92	1	4
Calling	I enjoy talking about my work to others (TALKING)	1	2.69	0.96	1	4
	My work is one of the most important things in my life (IMPORTANT)	2	2.28	1.02	1	4
	If I was financially secure, I would continue my current work even if I stopped getting paid (SECURE)	5	1.93	1.03	1	4
	My work makes the world a better place (BETTER)	6	2.41	1.00	1	4
	I would choose my current work life again if I had the chance (AGAIN)	7	2.50	1.01	1	4

Self-construal was measured using the relational interdependent self-construal measure (RISC) (Cross et al., 2000). This scale measures the degree to which individuals describe themselves in terms of their close relationships. Participants were asked to indicate the degree to which a series of statements reflected the way they generally felt while at work. Example items include “my close relationships are an important part of who I am” and “if a person hurts someone close to me, I feel personally hurt as well”. Participants responded on a scale from 1 (strongly disagree) to 4 (strongly agree).

Unethical business decisions scale: Participants completed the Unethical Business Decisions scale (Ashton & Lee, 2008; Hershfield, Cohen, & Thompson, 2012). They were presented with a series of ethical vignettes that pitted financial interests against ethical concerns, and they were asked to respond on a four point scale whether they would engage in the behavior described in the vignette. Examples of the vignettes included investing pension funds in a new sport that is

violent and has been shown to increase violent crimes, but is guaranteed to generate high returns. Another example described a new food product for potential investment. There was evidence that the food product contained highly addictive additives, but the profit potential for the investment was extremely high. Participants responded on a 4-item scale whether they would definitely not (1) or definitely (4) engage in the decision-making described in the vignette), with higher scores indicating more unethical decision-making. These were averaged together to create an unethical decision-making score ($\alpha=.71$). These vignettes can be found in Appendix B.

Controls: The analysis controls for participant age and gender, both of which have been shown to correlate with work orientation (Wrzesniewski, 1999) and unethical decision-making (Craft, 2013). The analysis also controls for participant population, indicating whether the individual was a member of the online sample (1) or the MBA sample (0).

2.8.3 Results

Confirmatory factor analysis

I conducted a confirmatory factor analysis to test the three-factor model of work orientation prior to hypothesis testing. Prior research has found evidence for the three factor work-orientation model (Wrzesniewski et al., 1997) but also for a two factor model, in which job and calling were collapsed into a single measure (Wrzesniewski, 1999). I began by examining the data for outliers. Only one variable for the work orientation measure (“I expect to be at a higher level in five years – career”) tested positive for outliers. The mean of the item with the outliers in the data set was 3.25 (SD = .97) and with the twelve outliers removed was 3.50 (SD = .69). Because this was the only item with outliers, these data points were retained for analysis.

I fit the model using Lavaan version .5-23 (Rosseel, 2012) in R. I used maximum likelihood estimation and standardized the latent factors, allowing free estimation of all loadings. I first

tested the full model including all items for each factor. The indicators assessed were a CFI, which should be greater than 0.90 (Bentler, 1990), RMSEA, which should be non-significant and less than .10 (Steiger, 1990), and SRMR which should be less than .08 (Hu & Bentler, 1999). The model fit was not a fully acceptable fit based on the prior parameters, with a CFI of .89, an RMSEA of .087, 90% CI (.061, .114), and an SRMR = .094. I removed the reverse-scored item that was a part of the career factor, as reverse scored items can be problematic in factor analysis. Removing this item significantly improved the fit of the model; where CFI = 0.95, non-significant RMSEA of 0.068, 90% CI (.033, .101), and an SRMR = .045. The three factor model fit the data significantly better than a single factor model ($\chi^2(3)=80.58, p=.000$) or a two factor model where the calling and job orientations were collapsed into a single factor ($\chi^2(2)=19.27, p=.000$). Below is a table with the latent factor correlations, followed by a table with the factor loadings for each item in the measure.

Table 2.9 Latent factor correlations between each of the three work orientation factors

		1.	2.
1.	Job		
2.	Career	0.05	
3.	Calling	-0.34 **	0.05

Note: ** $p < .01$

Table 2.10 Factor loadings for the items in the work orientation measure

Factor loadings for work orientation measure

	Estimate	S.E.	<i>p</i>
JOB			
work3	0.564	0.102	0.000
work4	0.66	0.12	0.000
CAREER			
work8	0.689	0.266	0.009
work9	0.752	0.283	0.008
CALLING			
work1	0.687	0.072	0.000
work2	0.71	0.076	0.000
work5	0.571	0.084	0.000
work6	0.703	0.075	0.000
work7	0.703	0.075	0.000

Correlation analysis

Means, standard deviations, and correlations among the key study variables can be found below.

Table 2.11 Means, standard deviations, and correlations among work orientation measures, self-construal, and unethical decision-making for the survey study

		<i>N</i>	<i>M</i>	<i>SD</i>	α	1.	2.	3.	4.	5.	6.	7.	8.	9.
1.	Job paragraph	169	2.17	1.06	--									
2.	Career paragraph	169	2.80	.99	--	-.08								
3.	Calling paragraph	169	1.85	.89	--	-.52 **	-.10							
4.	Job measure	169	2.66	.83	.55	.60 **	.10	-.43 **						
5.	Career measure	169	3.16	.85	.71	-.10	.58 **	.06	.05					
6.	Calling measure	169	2.36	.76	.81	-.50 **	.05	.67 **	-.34 **	.04				
7.	Relational-interdependent self-construal	169	3.79	.97	.90	-.13 †	.20 *	.31 **	-.07	.35 **	.33 **			
8.	Unethical business decisions	168	2.02	.57	.71	.14 †	.18 *	-.21 **	.18 *	.14 †	-.18 *	-.19 *		
9.	Age	169	27.40	11.57	--	.09	-.31 **	.01	.02	-.42 *	.07	.14 †	-.23 **	
10.	Female	169	.47	.60	--	.00	-.17 *	.01	.04	-.03	.07	-.05	-.22 **	.12

Note : †p<.1, *p<.05, **p<.01

Correlation analysis first confirms a positive significant correlation between the job orientation measure and unethical business decisions ($r = .18, p = .017$); a positive and marginally significant correlation between the career orientation measure and unethical business decisions ($r = .14, p = 0.67$); and a negative significant correlation between the calling orientation measure and unethical business decisions ($r = -.18, p = .020$). There is a positive and significant correlation between calling orientation and relational interdependent self-construal ($r = .33, p = .000$) and between a career orientation and relational interdependent self-construal ($r = .35, p = .000$), but not between a job orientation and relational interdependent self-construal ($r = -.07, p = .335$). Finally, there is a negative and significant correlation between relational interdependent self-construal and unethical business decisions ($r = -.19, p = .014$).

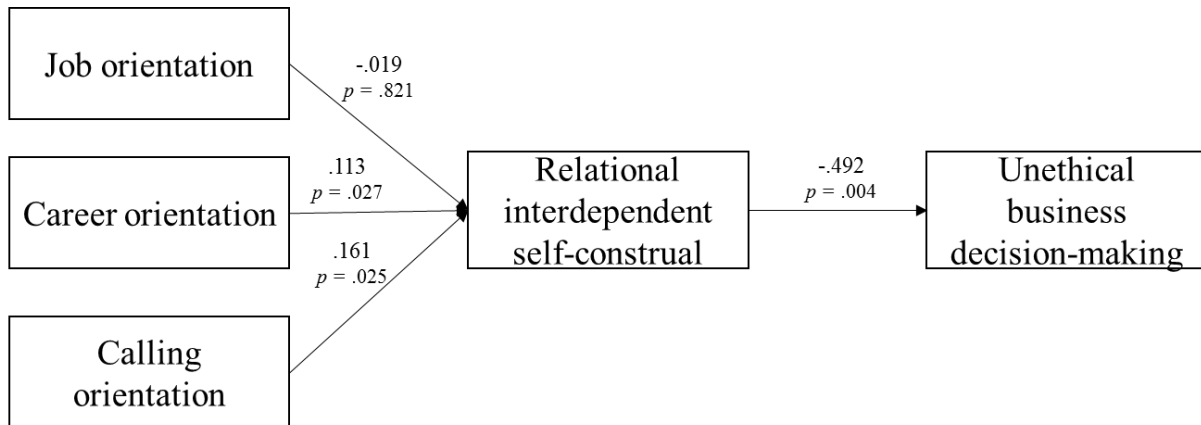
To provide further support for the use of the work orientation scale, I examined the relationship between the work orientation paragraph measure with the factors of the work orientation scale as defined above. In the first measure, participants were asked to indicate to what extent each of three paragraphs (one describing each of the work orientations) resonated with them. Indicating that the job paragraph resonated strongly with participants was positively and significantly correlated with high scores on the job measure items ($r = .60, p = .000$); the career paragraph measure was positively and significantly correlated with the career measure ($r = .58, p = .000$); and the calling paragraph measure was positively and significantly correlated with the calling measure ($r = .67, p = .000$).

Testing the theoretical model

SEM was conducted to test the theoretical model using the Lavaan package in R (Rosseel, 2012). Standardized regression coefficients and their p-values were used to interpret the SEM results (Mueller & Hancock, 2008). The regressions controlled for age, gender, and sample (whether

they were a member of the online sample or the part time MBA sample). Two of the fit indices exceeded the thresholds for a good fit (CFI = .861; TLI = .843), while the other two fit indices suggested a marginal fit to the data (RMSEA = .080; SRMR = .109). A calling orientation was positively and significantly related to relational interdependent self-construal (.161, $p = .025$). A career orientation was also positively and significantly related to relational interdependent self-construal (.113, $p = .027$); however a job orientation was not significantly related to self-construal (-.019, $p = .821$). Relational interdependent self-construal was negatively and significantly related to unethical business decision-making (-.492, $p = .004$). A graphic representation of this model with the standardized parameter estimates can be found in the figure below.

Figure 2.5 Path analysis diagram of work orientation, relational interdependent self-construal, and unethical decision-making



Note: Numbers reported are standardized parameter estimates

Mediation

A mediation analysis was conducted using the Lavaan package in R (Rosseel, 2012) to test the hypothesis that the relationship between a calling orientation and unethical business decision-making is mediated by relational interdependent self-construal. Controlling for age, gender, and participant sample, calling was not significantly related to unethical business decisions ($\beta = -.074$, $p = .279$), precluding the effects of a mediational analysis. Despite this, calling orientation was positively and significantly related to relational interdependent self-construal ($\beta = .313$, $p = .000$); and self-construal was negatively and significantly related to unethical business decisions ($\beta = -.143$, $p = .023$). Therefore, the direct effect was not significant, indicating that mediation was not present in this model.

2.8.3 Discussion

The purpose of this study was to examine the effects of work orientation on the willingness to make unethical business decisions, specifically by collecting data from working adults. This extends the findings from the prior two studies in which the goals associated with work orientation were manipulated in a laboratory context, and instead examines work orientation as an individual difference. Further, the outcome variable provided a series of scenarios in which participants responded to hypothetical ethical dilemmas, indicating their attitudes toward decision-making in those particular situations.

The data show that the individual items that measured work orientation loaded onto their respective constructs, which replicates results obtained in prior research (e.g., Wrzesniewski, 1999). Further, the data suggest two additional findings. First, compared to those more dominant in a job orientation, those more dominant in a career and calling orientation were more likely to think of themselves as interdependent with those people with whom they work. Second is that

perceiving oneself in terms of relationships with others was negatively correlated with unethical decision-making. Interestingly, the only significant relationship between work orientation and unethical business decisions was from those in a more dominant job orientation. However, because the mediation effect was not significant, this suggests that there may be some other mechanism at play that influences the relationship between job orientation and unethical business decisions.

This study is not without limitations. The dependent variable is a scenario-based measure in which participants had to respond by indicating how they think they would behave given a particular situation. This type of measure is used frequently throughout the literature on ethical decision-making (Lehnert et al., 2015; O'Fallon & Butterfield, 2011), but is more indicative of a hypothetical attitude than actual behavior. Steps were taken to avoid a social desirability effect in the instructions of the exercise by ensuring participants that their answers could be no way tied to them, also explaining that the measure would only be of use to researchers if they answered honestly.

2.9 General Discussion

Work, and our relationship to it, is central to our lives. The purpose of the research here is to contribute to our understanding of how our relationship to our work affects a particularly important and salient set of behaviors at work – those that have potential ethical implications. A key component of work orientation is the underlying purpose or goal that motivates each of them: meaning and fulfillment for the calling orientation, personal advancement for the career orientation, and material gain for the job orientation (Wrzesniewski, 1999). By highlighting the effects of these goals, the three empirical studies presented here demonstrate generally consistent effects for the way that work orientation relates to how people respond to ethically charged

situations at work. A table summarizing the results of each of the studies for each of the hypotheses can be found here.

Table 2.12 Summary of the study results for each of the hypotheses from chapter 2

	Study 1	Study 2	Study 3
H1: Calling orientation will be positively related to ethical decision-making or negatively related to unethical decision-making	X	√	√
H2: Work orientation and decision-making relationship mediated by construal level	X	--	--
H3: Work orientation and decision-making relationship mediated by relational interdependent self-construal	--	√	X

Note: √ = supported, x = not supported, -- = not tested

The first study failed to support the predicted hypotheses that a calling orientation was predictive of an abstract construal and negatively related to cheating behaviors. The second and third studies both provided evidence of the hypothesized relationships. In the second study, manipulating work orientation led to more ethical decisions; and in the third study, those who indicated they felt higher levels of calling in their work were less like to make unethical decisions in a vignette style task.

One important result from these studies is that when the primary goal or purpose is meaning or fulfillment, this could potentially lead to more ethical choice, as was indicated in the second study. This provides evidence that the cultural narrative of meaning and purpose at work (G. B. Grant, 2017) might be beneficial for organizations in the context of ethical decision-making. Meaning and purpose potentially encourages more long-term thinking that ultimately reduces the

willingness of people to act in ways that may harm the business in the long-term. As more individuals see their work as a way to provide meaning and fulfillment, this has the potential to reduce potentially unethical behaviors in the workplace.

Another important result from these studies relates to our understanding of ethical or unethical behaviors. The studies here examine a variety of unethical behaviors, like cheating, financial mismanagement to achieve goals, sexual harassment, customer data management, and other organizational decision that pit financial gain against ethical interests. This attempts to broaden the scope of our understanding of ethical dilemmas in the workplace. Tying the construct of work orientation to unethical behavior outcomes in this way allows us to examine how differently categorized unethical behaviors may be affected by work orientations. This contributes to our understanding of unethical behavior at work.

2.9.1 Theoretical contributions

This research contributes to the meaningful work literature in two primary ways. First, this work contributes by examining the downstream behavioral effects of different work orientations. Prior work has focused primarily on how these orientations are manifested in certain populations (Wrzesniewski et al., 1997), but more recently efforts have gone into understanding the behavioral consequences (e.g., Schabram, 2016). I focus on a particularly important and salient type of outcome – ethical behaviors. Second it examines all three of the work orientations, and the goals that are most salient in them, as opposed to just focusing on any one of them (Schabram, 2016; Wrzesniewski et al., 1997). Prior work has theorized about how these work orientations may differentially affect outcomes (e.g., Bellah et al., 1985) or has examined the work orientations in isolation (e.g., Bunderson & Thompson, 2009), but comparing across the work orientations allows us to further understand the differing effects.

This research also contributes to the literature on goal-setting and unethical behavior. Prior work in this area has focused on how and when goals are set as well as the type of goal. For example, Welsh and Ordóñez (2014) examine when goals are set consecutively, meaning that once a person has completed a goal, a new and higher goal is put into place. Schweitzer and colleagues (2004) examined the difference between specific goals and mere goals. My research considers a different type of goals – namely those that are the key components of work orientations (Wrzesniewski, 2003). Further, I move beyond laboratory cheating tasks to examine the effect of these goals on organizationally relevant morally charged behaviors. I draw on current events (e.g., #metoo, customer data breaches) as well as prior literature (Ashton & Lee, 2008) to clearly identify behaviors that are perceived to be ethical or unethical in the workplace.

2.9.2 Limitations and future directions

These studies are not without their limitations. First, all of the data that was collected was cross-sectional and self-reported. The role playing task countered this by asking students to engage in a role playing task instead of reporting on their own behavior. Future research may overcome this limitation by examining behavior observationally through ethnographic research, examining case studies where unethical outcomes have occurred and working backwards to understand the work orientations that may have facilitated that behavior, or through the collecting of work orientations in the workplace overtime to be analyzed against behavior at work. Second, the unethical business decision measures in study three were hypothetical and not representative of actual behavior. Any survey study that utilizes vignettes or in-basket tasks like these here will not fully capture behaviors that may be carried out in the field. Future work should attempt to examine the effects of work orientations on ethical behaviors in the field. Finally, as we continue to develop an understanding of the nature of the gig economy, and online research participants in

particular, future work on work orientation should consider the aspects of the work embodied in the gig economy and compare this to more traditional organizational work roles.

The construct of work orientation has generally been examined in the context of working in ‘traditional’ organizational roles, meaning work in organizations in fairly regular working environments. This research expands on this idea by examining work orientation in the context of the gig-economy, by asking participants in study 1 to consider their relationship to their work as M Turk workers. The findings from study 1 indicate that there is a possibility that workers in the gig-economy may have a different relationship to their work as compared to those in a more traditional organizational environment. This concept is supported by the differing effects of gig-economy work on entrepreneurial activity (Burtch et al., 2018), and suggests that future work should explore the role of work orientation specifically in a gig-economy environment.

Compared to more traditional organizational roles, those in the gig-economy include more flexibility, less organizational structure, the potential not to have a boss, and more intimate relationships with customers, for example. Future research should specifically focus on roles in the gig economy to measure the effects of work orientations.

This research provides initial evidence of the relationship between work orientation and the downstream effects of ethical decision-making at work. While the results are not conclusive, this first step offers a starting point from which to further explore how our relationship to work influences our moral behavior in organizations.

Chapter 3: God and Leadership: Do Views of God Influence Leadership Expectations and Preferences?

3.1 Introduction

Leadership is not ruler-ship (Burns, 1978). Rather leadership is a process by which those with power seek to motivate and engage their followers toward performing some kind of action (Bass, 2005; Nohria & Khurana, 2010). Researchers have long sought to understand effective leadership, not just through analysis of leader behaviors and consequences, but through an examination of follower perspectives and preferences (e.g., Popper, 2011). Research on followership perspectives on leadership (Shalit, Popper, & Zakay, 2010a), the social-constructionist theory of the romance of leadership (Meindl, Ehrlich, & Dukerich, 1985; Shamir, House, & Arthur, 1993), and leader categorization theories (Eden & Leviatan, 1975; Lord, Foti, & Phillips, 1982; Schyns & Meindl, 2005) have explored leadership from the follower point-of-view, offering a richer understanding of how follower characteristics can influence the process of leadership. This research has sought to understand how followers conceptualize ideal leadership as well as to determine how follower differences lead to different expectations of or preferences for leadership styles. Understanding follower conceptualizations of ideal leadership and preferences for certain styles of leadership can facilitate more effective leader/employee relationships, which have been shown to lead to improved motivation, well-being, and success at work (Coyle & Foti, 2015; Engle & Lord, 1997).

What determines the preferences that followers have for their leaders? Prior research indicates that followers differ in their cognitive representations of ideal leaders as well as in their

preferences for different leadership styles. Personality traits and attachment styles have been shown to influence cognitive representations of what makes an ideal leader (Keller, 1999). Individual values (Ehrhart & Klein, 2001) and demographic differences (Vecchio & Boatwright, 2002) have been shown to influence preferences for working with leaders who exhibit different leadership styles. Across research on cognitive representations of ideal leaders as well as research on preferences for leadership styles, there is evidence of a matching process in which individuals project traits onto great leaders that they believe themselves to embody (Ehrhart, 2012; Foti, Bray, Thompson, & Allgood, 2012). Supporting the social construction of leadership theories, the above evidence demonstrates that individual differences influence how followers conceptualize great leadership as well as how they manifest those conceptualizations into decisions related to preference for working with leaders who exhibit particular leadership styles.

One way these individual differences may manifest themselves into conceptualizations of ideal leadership is through the identification of leader exemplars. Even young children know what a “leader” is and can identify particular traits that they believe exemplify leadership (Ayman-Nolley & Ayman, 2005). While children typically point to teachers, parents, and local authority figures as leader exemplars, over time and with experience, those examples of leaders become more varied. Best-selling books written by CEO’s like Jack Welch (Welch & Welch, 2005), and Howard Schultz (H. Schultz & Yang, 1997) demonstrate that people want to learn from these unique leadership experiences. John Wooden, Vince Lombardi, and Coach Mike Krzyzewski are frequently referenced as being examples of great coaches whose leadership style defines their success (M. Benson, 2008). Leadership exemplars also come from religion and spirituality – whether through the religious teachings (e.g., Jesus, Moses, Buddha), current religious leaders

(e.g., Pope Francis, the Dalai Lama), or teachers of spirituality and religion (e.g., Thich Nhat Hahn, Eckhart Tolle, Deepak Chopra).

The exemplars listed above act as cognitive representations that inform our expectations for leader behavior. Many of these exemplars are charismatic, demonstrating the ability to inspire, motivate, and inform through their authority. Charisma, from the Greek word *χάρισμα*, has religious roots and refers to a grace or talent received from God (“Charisma,” 1989). Max Weber’s conceptualization of charismatic authority describes a type of leadership that is inspirational and non-rational, rooted in faith and belief, and at the heart of social and political movements (Weber, 1947b). He describes charismatic authority as a “certain quality of an individual personality, by virtue of which he is set apart from ordinary men and treated as endowed with supernatural, superhuman, or at least specifically exceptional powers or qualities..... regarded as of divine origin or as exemplary....” (Weber, 1947a). Charismatic authority, therefore, has its roots in the divine or spiritual. Beyond this conceptualization, other research has demonstrated that certain leaders are often described in terms of “God-like” qualities (Gabriel, 1997). This raises the question of whether the idea of God may influence the expectations of what makes a particular leader exceptional.

God image is defined as an individual difference related to how one views his/her own or cultural concept of God, or internal working conceptualizations of a specific divine attachment figure (e.g., God, Allah, Jesus, Buddha, Great Spirit, Krishna, Brahman, Vishnu, Shiva, ancestor spirits, etc. (c.f. J. L. Barrett, 2007) (Davis, Moriarty, & Mauch, 2013). The concept of God refers to some powerful being, often perceived to have authority and agency; and God image is the way in which an individual person views his/her relationship with God(s) (if a believer) or a cultural representation of God(s) (if a non-believer) (Davis et al., 2013; Rizzuto, 1970). Across

different religions, God or gods are perceived to have leader-like qualities. God image varies across religions, but within religions as well (Rizzuto, 1970). The concept of God as an influence in organizations has been examined from different perspectives. Once leaders achieve a certain status, they may be perceived as “God-like” (Gabriel, 1997; Prasad & Ardhana, 2016), suggesting that there is a kinship between the concept of God and the concept of leader. In order to explore this issue, I will draw on research from leader categorization theory, prototype theory, and leadership styles to examine the potential role of God image as an exemplar for leadership schemas and leadership style preferences as well as downstream effects on well-being. I begin by clarifying the concept of God image as an individual difference. I then review research on ILTs and preferences for different leadership styles, including the antecedents of each of these constructs, and use this information to develop hypotheses exploring how God image may be related to ILTs, leadership style preferences, and well-being. Finally, I consider God image not as an individual difference, but as a construct that can be made more or less salient.

3.2 Views of God

Theorists argue that supernatural agents – whether defined as God(s) or some non-specific higher power – have had a significant impact on societies over time (Bloom, 2012; Laurin, 2017; Norenzayan, 2013). Even though there seems to be a move toward secularization (Bruce, 1998), Pew research demonstrates that over 90% of people claim to believe in God in some form (Pew Research Center, 2015). Ara Norenzayan (2013) has demonstrated that God, as an authoritative agent, has shaped how humans cooperate and socialize in large groups.

While the concept of God or gods may be generally shared, individual views or images of God can be more diverse. God image as an individual difference is related to how one views his/her

own or cultural concept of God, either the interpersonal relationship (if one believes in God) or the relationship with the cultural construct of God (if one does not believe in God (Davis et al., 2013; Rizzuto, 1970). Regardless of belief in God, God image refers to the perceptions of God that an individual holds. God can act as a more authoritarian figure, or God can also be more forgiving or loving (P. Benson & Spilka, 1973; Norenzayan, 2013; Roof & Roof, 1984). Decades of research in psychology on God image largely converges on two broad dimensions of more authoritarian and punishing on one hand, and more loving and forgiving on the other (Bader & Froese, 2005; Kunkel, Cook, Meshel, Daughtry, & Hauenstein, 1999). Empirical research has demonstrated that these different types of God images can have differing effects on behaviors like volunteerism (K. A. Johnson, Cohen, & Okun, 2015) and cheating (Shariff & Norenzayan, 2011).

3.3 Conceptualizations of ideal leaders (ILTs)

Research seeking to understand how followers conceptualize ideal leaders can be found in the work on implicit leadership theories (ILTs; e.g., Schyns & Meindl, 2005). The logic of implicit leadership theories is based on categorization theory (Rosch, 1977, 1978). Individuals create schemas in their mind, which are cognitive categories comprised of exemplars or prototypes of different types of leaders. They then use these prototypes as a source of comparison to actual leader behavior. Robert Lord and his colleagues (Lord, Foti, & De Vader, 1984; Lord et al., 1982) developed leader categorization theory, which demonstrates that followers process information regarding their leaders by using cognitive schemas to organize and simplify information. Studies supporting the categorization theory of ILTs reinforce the idea that prototypes are formed within categories and then used as a source of comparison against leader behavior, which can shape evaluations of actual leader behavior (Cronshaw & Lord, 1987; Foti,

Fraser, & Lord, 1982; Lord et al., 1984). Congruence between an individuals' ILTs and the perceived behavior of their leader in practice impacts outcomes like leader evaluation, individual job-satisfaction, and identification with the leader (Epitropaki & Martin, 2005; van Quaquebeke, van Knippenberg, & Brodbeck, 2011).

In a review of the ILT research, Junker and van Dick (2014) identified a key dimension that has generally been conflated over time in the research. They demonstrated that while some research has empirically examined *typical* leader behaviors (i.e., how does your leader tend to act) (Offermann, Kennedy Jr., & Wirtz, 1994), other research has empirically examined *ideal* leader behaviors (i.e., to what extent does this characteristic contribute to your image of an ideal leader) (Den Hartog et al., 1999). In this research, I am explicitly interested in measuring ILTs as representative of the expectations for *ideal* leader behavior (not typical leader behavior) (Barsalou, 1985). Therefore I draw on the work of the GLOBE (Global Leadership and Organizational Behavior Effectiveness) Project (House, Javidan, & Dorfman, 2001; House et al., 2001) to operationalize ILTs. The GLOBE researchers have spent almost two decades collecting data from working adults across the world to determine what traits people believe are indicative of ideal leaders. The researchers have sampled working adults across various cultures, and had them rate over 300 attributes related to their perceptions of *ideal* leaders. In their analysis, they identified a list of 112 attributes that were meaningful across their sample. These 112 attributes collapse into 21 factors, and 6 ILT dimensions that reflect culturally endorsed ILTs (Den Hartog et al., 1999). The traits, and ultimately the six ILTs identified by these studies represent elements of leadership that are more relational (e.g., charismatic, team-oriented, humane-oriented, participative) and those that are more autocratic (e.g., autonomous, self-protective). The following table gives a brief definition of each of the six dimensions of culturally endorsed ILTs.

Table 3.1 Six culturally endorsed ILT dimensions and their descriptions

Category	Leadership Type (ILT)	Description
Relational	Charismatic/value based Leadership	Reflects ability to inspire, motivate, and expect high performance outcomes from others based on firmly held core values
	Team-oriented Leadership	Emphasizes effective team building and implementation of a common purpose or goal among team members
	Participative Leadership	Reflects the degree to which managers involve others in making and implementing decisions
	Humane-oriented Leadership	Reflects supportive and considerate leadership and includes compassion and generosity
Autocratic	Self-protective Leadership	Focuses on ensuring the safety and security of the individual and group through status enhancement and face-saving
	Autonomous Leadership	Refers to independent and individualistic leadership attributes

Note: These definitions are taken from the GLOBE project website (http://globeproject.com/study_2004_2007)

3.3.1 Antecedents of ILTs

Hunt and colleagues (1990) theorized that a variety of background variables might influence ILT development. They argued that demographic attributes, personality, and cultural differences may influence how people view top management based on the environment in which they learned and their exposure to different styles of leaders. This theory is rooted in the similarity hypothesis, which suggests that people prefer others (Berscheid, 1984; Kandel, 1978) and leaders (Taylor & Brown, 1988) who are similar to themselves. The similarity-attraction paradigm suggests that people are attracted to others who are like them (Byrne, 1971, 1997). This concept extends to leadership research, which has found that the exchange relationship between leaders and followers are of higher quality when both parties perceive themselves to be similar to each other (Engle & Lord, 1997). Perceived similarity in values, for example, improves leader-member exchange quality (Liden, Wayne, & Stilwell, 1993). Congruency between individual beliefs around ideal leadership behaviors and perceived actual behaviors also lead to higher levels of satisfaction and well-being (Epitropaki & Martin, 2005).

Drawing on this perspective that individuals prefer a leader that is similar to themselves, Keller (1999), surveyed students in an introductory leadership course and found significant

relationships between personality factors and ILT dimensions. Using a series of personality measures, along with Offerman and colleagues' (1994) ILT measure, Keller found that individuals' agreeableness, openness, self-monitoring, and neuroticism predicted the ILT dimension of sensitivity. Those higher in conscientiousness had an ILT more focused on dedication; and those who were more extraverted held ILTs focused on charisma. Further support for the similarity hypothesis as it pertains to ILTs comes from the work by Foti, Bray, Thompson and Allgood (2012), who measured four self-leadership perceptions (prototypical, laissez-faire, narcissistic, and anti-prototypical) and four ideal-leader perceptions (prototypical, laissez-fair, autocratic, and anti-prototypical). Using latent profile analysis, they determined that the more positive leader profiles – prototypical and laissez-faire – were matched between perceptions of the self and ideal leaders; while the individuals who saw themselves as narcissistic leaders and anti-prototypical leaders were less clear in their preferences for an ideal leader. This suggests that the similarity hypothesis is particularly strong for transformational leadership traits (e.g., charisma and team-oriented leaders), but less so for transactional leadership traits (e.g., autonomous leaders). Van Quaquebeke, van Knippenberg, and Eckloff (2011) found evidence to suggest that ILTs are not just derived from similarity or liking, but are also are rooted in how the subordinate's see themselves—their self-concepts as leaders (or potential leaders). They also found that subordinates' ILTs come from engaging in social comparisons with others that affects how they see themselves.

3.4 Preferences for different leadership styles

An individual's conceptualization of an ideal leader is related to, but distinct from, leader preference and choice. Prior work has indicated that it is the match between an individual's conceptualization of an ideal leader and his/her perceptions of the actual behavior of the leader

that indicate a series of outcomes, including satisfaction with the relationship and wellbeing (Epitropaki & Martin, 2005). While the ILT refers to the cognitive schema that contains the prototype or exemplar of an ideal leader, the preference for particular leadership styles refers to the preference for working for a particular leader. Prior research has found that ILT's predict follower preferences for particular leadership styles demonstrated by their leaders (Ehrhart, 2012).

Yukl, Gordon, and Taber (2002), reviewed decades of research to create a taxonomy of leadership, comprised of change-oriented, relation-oriented, and task-oriented leadership behaviors. This distinction aligns with the distinction I draw from for ILTs, and therefore I draw on this taxonomy of leadership and prior work on leadership style preference (Ehrhart, 2012; Ehrhart & Klein, 2001) to identify charismatic leadership and relationship-oriented leadership as more transformational leadership styles and task-oriented leadership as a more transactional leadership style.

Leadership research has long described two overarching models: one more aligned with transformational leadership styles and the other more aligned with transactional leadership styles (Avolio, Walumbwa, & Weber, 2009; Bass & Stogdill, 1990; Stogdill, 1950; Yukl et al., 2002). Behaviors of transformational leaders include treating subordinates with kindness and respect, providing recognition for subordinate contribution, showing trust, and listening (Yukl et al., 2002). These relationally-oriented leaders are interested in developing meaningful exchanges with their subordinates that have, at their core, trust, empathy and support. Charismatic leadership is another type of transformational leadership, which includes demonstrating behaviors like risk-taking, demonstrating high expectations for their subordinates, facilitating collective identity and vision, and encouraging innovative thinking (Conger & Kanungo, 1998;

Yammarino & Avolio, 2013). In contrast to these transformational leadership styles, behaviors of transactional leaders guide subordinates toward achieving realistic goals, plan and schedule work, provide necessary assistance, and coordinate subordinate activities (Yukl et al., 2002). Clarifying work and providing structure to tasks is at the heart of task-oriented leadership. Transactional leaders create a relationship with their followers in which leaders meet the basic needs of their followers.

3.4.1 Antecedents in preferences for different leadership styles

Evidence also provides support for the similarity-attraction hypothesis as it relates to leader preference and choice. When followers are working with leaders whose behavior is aligned with their own beliefs and values, this similarity makes the individual more aware of his or her own values and beliefs (Lord & Brown, 2001). Other research has found that certain attributes of the subordinate influences their preference for certain styles of leaders. Demographic differences, such as education and job tenure predict differential preferences for structure and task-orientation versus consideration and more relational style leadership (Vecchio & Boatwright, 2002). Individuals with more secure attachment styles have been shown to indicate preference for socialized charismatic leaders who are more focused on the good of the broader group, while those with more avoidant attachment styles prefer personalized charismatic leaders who are more focused on their own individual benefit (Shalit, Popper, & Zakay, 2010b). Differences in individual personality and values, like worker engagement or participation and the need for extrinsic rewards, lead to differing preferences among charismatic, relational, and task-oriented style leadership (Ehrhart & Klein, 2001). The above evidence supports the similarity-attraction hypothesis, indicating that individual differences should predict different preferences for leadership styles.

3.5 God image, conceptualization of God, and preference for leadership styles

I argue that the dimensions identified across the three constructs – God image, ILTs, and preferences for leadership styles – map onto each other to support the hypothesized relationships between the constructs that will be developed in the next sections. Individuals can conceive of God as more benevolent (oriented toward engaging with people) or they can conceive of God as more punitive (willing to exercise power and authority). The more benevolent God images should align with more relational ILTs (e.g. charismatic, team-oriented, humane-oriented, participative) and transformational leadership style preferences (e.g., charismatic and relational); while the more judgmental God images should align with more autocratic ILTs (e.g., self-protective and autonomous) and more transactional leadership style preferences (e.g., task-oriented). The table below shows how the traits of God Image map on to ILT dimensions and leadership styles.

Table 3.2 Shared dimensions across God image, ILTs, and leadership styles

Shared Dimensions	God Image Traits	Implicit Leadership Theory Traits	Leadership Styles
Benevolent, kind, interpersonal	Benevolent Kind, Loving, Gentle, Forgiving, Comforting, Compassionate	Relational Charismatic/Value; Team-Oriented; Humane-Oriented, Participative	Transformational Charismatic; Relationship-Oriented
Authoritative, judgmental, distant	Judgmental Fearsome, Harsh, Angry, Vengeful, Jealous, Punishing	Autocratic Self-protective; Autonomous	Transactional Task-oriented

The prior research examining antecedents of ILTs demonstrates that influences on prototype development for ILTs may include individual differences (Keller, 1999), attachment styles, especially related to parental relationships (Keller, 2003), perceptions of the self (Ehrhart, 2012), and cultural influences (House, Javidan, Hanges, & Dorfman, 2002). There is also evidence that these conceptualizations begin early in life when are first exposed to examples of authority figures, including teachers, police officers, and their parents (Ayman-Nolley & Ayman, 2005;

Keller, 2003). Attachment theory, the idea that the parent-child relationship influences subsequent development, supports the empirical findings that children's ILTs are an extension of their relationship with their parents (Keller, 2003). God image as a potential influence on ILTs extends from these findings. Children, along with learning about leaders, also learn about God early in life, and are largely influenced in their thinking about God through their parents (Dickie et al., 1997). Attachment theory has been shown to explain how children's images of God are related to their relationship with their parents. In a study of children (aged 4 to 10) whose parents were members of a mainline Protestant Church in the United States, results showed that as children aged, their closeness to their parental attachment figures were replaced by a closeness with God (Eshleman, Dickie, Merasco, Shepard, & Johnson, 1999). God image develops over time as an individual difference, represented by the relationship one develops with God or the concept of God (Davis et al., 2013). The way an individual conceives of the self is predictive of how that person conceptualizes God. God image is closely related to individual self-esteem, such that higher levels of self-esteem are positively correlated with more loving God images and negatively correlated with authoritative God images (P. Benson & Spilka, 1973). Self-construal, or whether one sees themselves as independent or interdependent of others is predictive of leadership preferences, such that in a study of undergraduate students in the western United States, those who see themselves as more interdependent prefer more charismatic leaders (Ehrhart, 2012). Taking together the research on antecedents of ILTs and the idea of God image, I argue that God image should align with the conceptualization of ideal leaders. The God image an individual holds should be related to the way they view ideal leadership. The dimensions listed in the table above should match, such that more benevolent God images should be related

to more relational-oriented ILTs, and more judgmental God images should be related to more autocratic-oriented ILTs.

H1: Benevolent God image will be positively related to preference for relational ILT traits and negatively related to autocratic ILT traits

Beyond influencing conceptualizations of ideal leaders, I also hypothesize that God image will be predictive of preference for particular leadership styles. As noted earlier, God image is typically instilled early in life and, the way one conceptualizes God is closely related to the way they view themselves. In a sample of children aged 12-15 in Scotland, self-worth correlated strongly with God image, such that individuals with high levels of self-worth tend to believe in a more loving and forgiving God and not in a judgmental or cruel God (Francis, Gibson, & Robbins, 2001). Personality and God image are also closely related such that in a study of Australians who were members of Anglican churches, individuals were found to perceive God as similar to their own personality characteristics (Greenway, Milne, & Clarke, 2003). The similarity attraction paradigm, then, would predict that God image, closely related to one's sense of self, might be predictive of leader preference since individuals prefer leaders who are similar to themselves.

If individual views of God are an extension of one's self-concept, and individual self-concept is predictive of leader choice, individuals with more benevolent views of God should be more likely to prefer leaders that share those same traits, as explained by similarity-attraction.

Benevolent views of God would be more likely to correlate with positive and participative leader characteristics. Based on the descriptions of types of leadership above, individuals with more benevolent views of God should show preference for charismatic and relationship-oriented leaders. Relationship-oriented leaders fulfill the exchange need for kindness, forgiveness, and

interpersonal relationship building. Charismatic leaders are more dynamic, while also inciting positive relationships with their followers.

H2: Benevolent God image will be positively related to a preference for transformational leadership (charismatic leadership and relationship-oriented leadership), but not for transactional leadership (task-oriented leadership).

Another significant dimension of God image that has emerged through research is the extent to which God is viewed as a single being versus being viewed as a higher power (Hutsebaut & Verhoeven, 1995; Kunkel et al., 1999). This evidence has been found in a sample of Belgian subjects who identified as Christian or non-believers (Hutsebaut & Verhoeven, 1995) as well as among university students in the southwestern United States (Kunkel et al., 1999). This research also suggests that for many people, God is more likely to be a human-like figure to which mental states can be attributed, as opposed to being a more nebulous, cosmic force (Norenzayan, 2013). When God is perceived to be a single being, as opposed to a higher power, that individuals internalize their religious beliefs differently as demonstrated by their judging violations of their religious doctrine as more morally wrong when they believed in a single God as opposed to a higher power, as indicated by a participants sample of individuals attending Christian youth group meetings (Morewedge & E. Clear, 2008). Belief in an God as a single being is more likely to internalize the concept of how God might be thinking, and therefore how God is leading. This suggests a moderated relationship between God image and ILTs such that the relationship between God image and ILT traits will be positive for those who believe in a single God versus those who conceive of God as a higher power or have no belief in God at all.

H3: The relationship between God image and ILT traits and between God image and leadership style preference will be moderated by belief in God, such that holding belief in a single God, as opposed to God as a higher power or no belief in God, will make the relationships between God image and ILTs and God image and leadership style preference stronger

3.5.1 Linking ILTs and leadership style preference

I further hypothesize that this relationship between views of benevolent Gods and a preference for charismatic and relationship-oriented leaders will be mediated by the ideal conceptualization of leadership (ILT) that the individual holds. Prior evidence demonstrates that ILTs predict leader preference. Using Offerman, Kennedy, and Wirtz' (1994) measures of typical leader behavior to conceptualize ILTs, Ehrhart (2012) found evidence that implicit leadership theories that characterize ideal leaders as dedicated were predictive of charismatic leader preference, and that ILTs that characterized ideal leaders as sensitive were predictive of relational leader preference. The GLOBE ILT related to charismatic and values-based leadership behaviors should be predictive of a preference for charismatic leadership, while the ILTs of participative and humane-oriented leadership should be predictive of a preference for a more relationship-oriented leader.

H4a: Charismatic/values based ILTs will mediate the relationship between benevolent God image and a preference for charismatic leadership

H4b: Participative and humane-oriented ILTs will mediate the relationship between benevolent God image and a preference for relationship-oriented leadership

3.6 Downstream effects of leader conceptualization and leader preference on well-being

How followers conceptualize ideal leadership is meaningful to organizations because understanding follower expectations of leaders, and how these expectations interact with perceptions of leader behavior in practice, helps to understand the leader-employee relationship more fully (Eden & Leviatan, 1975; Junker & van Dick, 2014). For example, when follower ideal ILTs are congruent with ideal leader behavior, this predicts more positive leader evaluations, including leader effectiveness, among a sample of employees in British companies

(Epitropaki & Martin, 2005). Moreover, research has shown that ILT congruence effects individual well-being in the workplace, which is important to individual success (Junker, Schyns, van Dick, & Scheurer, 2011). Well-being is an umbrella term that can incorporate dimensions such as burnout, work-aholism, and engagement (Schaufeli, Taris, & Van Rhenen, 2008), and can be categorized in terms of physical, relational, and psychological well-being (A. M. Grant, Christianson, & Price, 2007). Congruence between positive ILTs and leader behavior predict increased employee well-being, defined as job happiness and satisfaction (Epitropaki & Martin, 2005).

The interest in employee well-being has surged in recent years as this has become a key element for many job-seekers (Dalai Lama & Cutler, 1998; A. M. Grant et al., 2007; Prentiss, 2006). This is largely due to research that demonstrates how employee well-being can improve performance (Wright & Cropanzano, 2000) as well as general employee quality of life (Judge & Watanabe, 1993). Psychological well-being, in particular, refers to the subjective experience of individuals at work related to their happiness and sense of purpose (Ryan & Deci, 2000) which is a component of general job satisfaction. Prior work has found that when ILT's differ from perceived leader behavior, that this leads to a decrease in well-being for the follower (Epitropaki & Martin, 2005; Junker et al., 2011). To replicate prior work, I propose that distance between follower ILTs and the way they perceive their actual leader behavior will be related to more negative feelings of well-being.

H5: Greater difference between follower ILTs and follower perception of their actual leader's behavior will be negatively related to follower psychological well-being

Further, if God image is related to ILTs, then the above relationship should hold for the difference between God image and perceived leader behavior. If benevolent God images are related to the people-oriented ILTs, then a larger difference between benevolent God image and the people-oriented ILTs should lead to negative follower well-being; and if judgmental God images are related to power-oriented ILTs, then a larger difference between judgmental God image and the power-oriented ILTs should also lead to negative follower well-being. Formally stated:

H6: Greater difference between follower God image and follower perception of leader behavior will be negatively related to follower well-being at work

3.7 God image salience

More recent theorizing and empirical work on ILTs has challenged the notion that ILTs are completely stable, suggesting instead that they may be somewhat dynamic based on situational factors. The connectionist theory suggests that cognitive schemas exist in neural networks—which allows for dynamic activation of stable cognitive categories (Hanges, Lord, & Dickson, 2000; Lord, Brown, Harvey, & Hall, 2001). Evidence to support this comes from research showing that a leader's position within a social network, which can change and when made salient, is enough to activate differing leader theories (Chiu, Balkundi, & Weinberg, 2017). Additionally, the GLOBE studies found that although charisma is more universally endorsed across cultures as a positive leadership trait, other dimensions may differ by culture, suggesting that cultural salience may activate differing leader theories (Den Hartog et al., 1999).

God image appears likewise to be sensitive to situational factors. Some research has primed God concepts, or made God more salient with differing outcomes. Priming God concepts more generally (not specific dimensions) was enough to facilitate more cooperative behavior in an anonymous dictator game (Shariff & Norenzayan, 2007). Priming differing dimensions of God

image has also been shown to influence moral behaviors. Priming a forgiving God increased unethical behaviors (stealing money and cheating on a math task) compared to priming a punishing God. (DeBono, Shariff, Poole, & Muraven, 2017). Priming God concepts has also been shown to affect non-moral behaviors. After being primed with God concepts, participants were more likely to persist at a stressful task, and subsequently to feel more anxiety afterward, compared to those who were primed with non-God related concepts (Toburen & Meier, 2010). Priming God image, therefore, like measured God image, should influence ILT traits.

H7: Priming a benevolent God image will activate preference for relational ILT traits, while priming a judgmental God image will activate preference for autocratic ILT traits

Returning to the concept of congruence, priming a particular God image, if it is predictive of ILTs, should also influence the outcomes if congruent with the individual's perception of their leader's behavior. When primed with a benevolent God image, an individual who perceives his or her leader as behaving in more participative ways should indicate higher levels of hedonic well-being. The same should occur when an individual who perceives his or her leader as behaving more authoritatively is primed with a punishing God image. If God image is truly predictive of ILTs then the congruence between ILTs and perceived leader behavior should be consistent when ILT traits are substituted with God image traits.

H8: Greater difference between priming God image and perceived leader behavior will predict lower psychological well-being

Gender, God, and ILTs

God as a supernatural agent does not have an explicitly assigned gender, yet debate over whether God is more masculine or feminine has become a topic of interest in the recent decades (Christ, 2012). While theologians of monotheistic religions (Christianity, Islam, and Judaism) generally

agree that God has no specific gender, worshipers tend to use masculine terms to describe God (e.g., Lord, Father); while Eastern religions have generally been more open to the idea of feminine deities (Pagels, 1976). Prior research has demonstrated that there is evidence of gender differences in gendered perception of God: young boys tend to perceive God as more masculine, while young girls tend to perceive God as more feminine (Eshleman et al., 1999). Although as adults, men and women do not differ so much in how they perceive God's traits, other than the fact that men will generally perceive that God is more controlling (a typical male trait) than women will (Krejci, 1998). However, evidence does suggest that some people perceive of God as 'Father', while others perceive of God as 'Mother', suggesting that there is variance in gender of God concepts (Roof & Roof, 1984).

Likewise, individuals hold gendered perceptions of leadership. Gender roles are socially shared beliefs about the attributes of men and women (Eagly & Johnson, 1990). Evidence of descriptive norms associated with men versus women is fairly consistent: women are generally seen as more communal, and men more agentic (Eagly, Wood, & Diekmann, 2000). The ILT dimensions described (from the GLOBE studies), although they do not explicitly deal with gender, do differentially relate to elements of more communal behavior versus more agentic behavior. Communal behaviors generally refer to the concern over the welfare of others, such as being more humane-oriented; while agentic behaviors generally refer to more controlling or powerful behaviors, such as being more self-protective (e.g., status-conscious, conflict inducing). I predict that priming gendered perceptions of God will be predictive of similarly gendered ILTs. Additionally, when there is congruence between the primed God image and the perceived leader behavior, individual hedonic well-being will be higher. More specifically, congruence occurs

when feminine primes are matched with participative perceived leader behavior, and when masculine primes are matched with authoritative perceived leader behavior.

H9: Priming a feminine God image will lead to stronger preferences for relational ILT traits, while priming a masculine God image will lead to stronger preferences for autocratic ILT traits

Given the large number of hypotheses, a summary table of all hypotheses can be found below.

Table 3.3 Summary of research hypotheses for chapter 3

Number	Hypothesis
1	Benevolent God image will be positively related to preference for relational ILT traits and negatively related to autocratic ILT traits
2	Benevolent God image will be positively related to a preference for transformational leadership (charismatic leadership and relationship-oriented leadership), but not for transactional leadership (task-oriented leadership)
3	The relationship between God image and ILT traits and between God image and leadership style preference will be moderated by belief in God, such that holding belief in a single God, as opposed to God as a higher power or no belief in God, will make the relationships between God image and ILTs and God image and leadership style preference stronger
4a	Charismatic/values based ILTs will mediate the relationship between benevolent God image and a preference for charismatic leadership
4b	Participative and humane-oriented ILTs will mediate the relationship between benevolent God image and a preference for relationship-oriented leadership
5	Greater difference between follower ILTs and follower perception of their actual leader's behavior will be negatively related to follower psychological well-being
6	Greater difference between follower God image and follower perception of leader behavior will be negatively related to follower well-being at work
7	Priming a benevolent God image will activate preference for relational ILT traits, while priming a judgmental God image will activate preference for autocratic ILT traits
8	Greater difference between priming God image and perceived leader behavior will predict lower psychological well-being
9	Priming a feminine God image will lead to stronger preferences for relational ILT traits, while priming a masculine God image will lead to stronger preferences for autocratic ILT traits

3.8 Study 1

The purpose of this first study was to explore the relationship between God image and ILTs, more specifically to test H1, H3, H5, and H6. In this study, participants answered a series of questionnaires related to their own beliefs about God, their conceptualizations of leaders in a business context, and their experienced well-being at work.

3.8.1 Methods

Participants and Procedure

Participants were recruited from an online community for research, Prolific Academic (<https://prolific.ac/>). Research has shown that Prolific Academic participants produce quality data that replicates on other platforms like MTurk (Peer et al., 2017). Participants were pre-screened through Prolific Academic, so that all participants were age 18 or over, were fluent in English, were employed full-time, and worked in for-profit, non-profit, or government organizations. This ensured that all participants had a job in an organization with a supervisor or leader, which was required for the questions asked in the study. In order to ensure an even distribution of different religions across the sample, applicants were also pre-screened for religious affiliation. The number of participants by religious affiliation was capped: 75 participants from the major world religions (Christianity, Judaism, Islam), 75 participants that were non-religiously affiliated (spiritual, Atheistic, Agnostic), and 50 participants from the remaining religious affiliations (including Buddhism, Hinduism, Bah'ai, etc.). Participants who passed the pre-screening were directed to a link in order to complete the online questionnaire, which was designed and executed through Qualtrics. They completed measures of God image, how they conceptualize ideal leadership, the perceptions of their current supervisor's leader

behavior, well-being at work, and demographic questions. The survey took approximately 30 minutes and participants were each compensated \$3.50 through Prolific Academic.

There were 199 participants who completed this survey. Attention checks were included at three points throughout the ILT questions and at the same three points throughout the perceived leader behavior questions. The questions for the attention checks asked participants to select a particular option (“If you are reading closely, please select ‘greatly inhibits’”). Fourteen failed the attention check measures and one person did not complete the God image measure, therefore fifteen participants were removed, leaving 184 participants for analysis. 58% were female. The mean age was 35 ($SD=9.75$). 93.48% of participants were White, 0.54% were Hispanic or Latino, 1.63% were Black or African American, 1.63% were Asian, and 2.17% identified as other. 26.63% identified as Christian, 1.08% as Jewish, 1.08% as Muslim, 1.88% Buddhist, 5.00% Hindu, 33.70% Atheist or Agnostic, and 36.41% identified as “something else” or “nothing in particular” (there was 1 N/A).

Measures

God image: God image was measured using the Views of God scale (Shariff & Norenzayan, 2011). Following Shariff and Norenzayan (2011), God image was measured by asking the participant to indicate, on a 7-point Likert-type scale, to what extent each of 14 traits applied to their conception of God or their cultural perception of God. Seven of the traits pertained to positive qualities: forgiving, loving, compassionate, gentle, kind, comforting, and peaceful, while the other seven traits pertained to negative qualities: vengeful, harsh, fearsome, angry, punishing, jealous, and terrifying). The positive God traits were averaged to create a “benevolent God image” ($\alpha=.98$) and the negative God traits were averaged to create “judgmental God image”

($\alpha=.91$). The positive God image score ($M = 5.33$ $SD = 1.71$) was higher than the negative God image score ($M = 2.68$, $SD = 1.38$) for the whole sample. These scores were negatively and significantly correlated for the entire sample $r(178) = -0.16$, $p = .023$, in alignment with prior work using this measure of God image (Shariff & Norenzayan, 2011). Participants also responded to a question asking them to indicate their belief in God: I believe in God (30.43%), I believe in a divine being who is involved in my life (16.30%), and there is no God or higher power in the universe (53.26%).

Implicit leadership theories: ILTs were measured using the GLOBE measure of culturally endorsed leadership theories (Den Hartog et al., 1999; P. J. Hanges & Dickson, 2004).

Participants were asked to think about *ideal* leaders and to rate on a 7-point Likert-type scale to what extent each of 112 attributes ‘greatly inhibits’ (1) to ‘contributes greatly’ (7) to an individual being an ideal leader. The GLOBE attributes collapse onto 21 factors and 6 second-order factors which has been validated in prior research (P. J. Hanges & Dickson, 2004). The six second order factors were calculated: Charisma/Value ($\alpha = 0.86$), Team-oriented ($\alpha = 0.83$), Self-protective ($\alpha = 0.78$), Participative ($\alpha = 0.87$), Humane-Oriented ($\alpha = 0.74$), and Autonomous ($\alpha = 0.90$). The means of the four higher order factors related to relational ILTs: Charismatic/Value based ($M=5.97$, $SD=0.60$), Team-oriented ($M=5.95$, $SD=0.58$), Participative ($M=5.32$, $SD=1.22$), and Humane-oriented ($M=5.74$, $SD=0.76$), were higher than the means of the higher order factors related to more autocratic ILTs: Self-protective ($M=3.50$, $SD=0.90$) and Autonomous ($M=4.35$, $SD=1.78$). A confirmatory factor analysis indicated that the six factor model was a reasonable fit. Due to the small size of the sample and the higher number of latent variables, the fit indices did not indicate a strong fit (CFI = 0.80, RMSEA = .134), however the six factor model was a significantly better fit than a two factor model in which all of the positive scales were collapsed

into one (charisma/value, team-oriented, participative, and humane-oriented) and the autocratic values were collapsed into a second factor (self-protective and autonomous) $\chi^2 = 611.35, p = .000$.

Perceived leadership behavior: Perceived leadership behavior was measured using the same GLOBE measure used to measure ILTs. Participants were asked to think about their current leader or supervisor, and to rate each of the same 112 attributes on a 100 point sliding scale to what extent each attribute ‘never’ (1) to ‘all the time’ (100) represented the way they perceived the behaviors of their leaders in practice. In the survey, these ILT and perceived leader behavior measures were evenly counterbalanced, so some participants received the ILT, then leader behavior, while others received leader behavior, then ILT. In order to increase attention and focus during the survey, the perceived leader scale was administered using a different type of measure, a slider scale from 1-100 (Roster, Lucianetti, & Albaum, 2015). Prior to analysis, this scale was collapsed onto a 1-7 scale in order to create a meaningful difference score between ILTs and perceived leader behavior [1 = (1-14), 2 = (15-28), 3 = (29-41), 4 = (42-54), 5 = (55-70), 6 = (71-85), 7 = (86-100)]. Further justification for the use of difference scores can be found in the next section. The correlations between the perceived leader behavior score from 1-100 and the collapsed scores from 1-7 was Charisma/value $r = 1.00$, Team-oriented $r=0.93$, Self-protective, $r=0.99$, Participative $r=1.00$, Humane-oriented $r=0.99$, and Autonomous, $r=0.99$. All were significant at $p=.000$. The six factors were calculated for perceived leader behavior: Charisma/value ($\alpha = 0.91$), Team-oriented ($\alpha = 0.89$), Self-protective ($\alpha = 0.62$), Participative ($\alpha = 0.88$), Humane-oriented ($\alpha = 0.79$), and Autonomous ($\alpha = 0.89$). Due to the small size of the sample and the higher number of latent variables, the fit indices did not indicate a strong fit (CFI = 0.77, RMSEA = .155), however the six factor model was a significantly better fit than a two

factor model in which all of the positive scales were collapsed into one (charisma/value, team-oriented, participative, and humane-oriented) and the autocratic values were collapsed into a second factor (self-protective and autonomous) $\chi^2 = 401.38, p=.000$.

ILT and perceived leadership behavior difference scores: I used the absolute difference between the ILTs and perceived leader behavior to measure the congruence between ILTs and perceived leader behavior. Epitropaki and Martin (2005), whose work these hypotheses attempt to replicate, used absolute difference scores to examine congruence between ILTs and perception of leader behavior. Additionally other research has used absolute difference scores to examine the fit between ideal and perceived job attributes (Swaney & Prediger, 1985) and subordinate characteristics (Dansereau, Graen, & Haga, 1975). Absolute differences can create reliability and interpretation problems (Edwards, 1994). Edwards recommends testing a series of assumptions prior to using difference scores. A full description of the process and analyses for addressing the assumptions for difference scores can be found in Appendix C. The only measures that passed the tests of assumptions, and were therefore appropriate for analysis, were the absolute difference scores for Team-oriented ILTs and Team-oriented leader behaviors and the absolute difference score for Benevolent God and Humane-oriented leader behaviors.

Employee psychological well-being: In line with prior research on congruence between ILT's and perceived leader behavior (Epitropaki & Martin, 2005), well-being was measured using Warr's (1990) combined-form anxiety-comfort and job-related depression-enthusiasm 12-item scale ($\alpha = 0.92$). Participants were asked to think about the most recent few weeks at work to indicate how much their job had made them feel items like "tense", "calm", "miserable", and "motivated". Responses were provided on a 7-point Likert type scale from never (1) to all of the time (7).

Demographic variables: Participant gender has been shown to covary with both ILTs (Epitropaki & Martin, 2004) and God image (Krejci, 1998). Participant age has also been shown to be related to ILTs (Junker & van Dick, 2014) and God image (Lawrence, 1997). Therefore, both participant age and gender were included as control variables in the regression models. Data on religious affiliation was also collected for Protestant (N = 30), Roman Catholic (N = 19), Mormon (N = 0), Orthodox (N = 0), Jewish (N = 2), Muslim (N = 2), Buddhist (N = 0), Hindu (N = 0), Atheist (N = 41), Agnostic (N = 21), Something else (N = 11), and Nothing in particular (N = 56); NAs = 2. Dummy variables were created for Protestant, Roman Catholic, Atheist, Agnostic, Something else, and Nothing in particular. Dummy variables were not created for Mormon, Orthodox, Jewish, Muslim, Buddhist, or Hindu, due to either no data or not enough data. Protestantism, Roman Catholicism, and the something else category were all positively and significantly correlated with belief in a single God and negatively and significantly correlated with no belief in God. These were not significantly correlated with belief in a higher power. Atheist, Agnostic, and Nothing in particular were negatively and significantly correlated with belief in a single God, and positively and significantly correlated with no belief in God. Agnostic and Nothing in particular were not correlated with a higher power, while Atheist was negatively and significantly related to belief in a higher power as well as belief in a single God. The specific correlations can be found in the table below. Due to the directional and consistent correlations between belief in God and religious affiliation, religious affiliation was not included as a control in the regression analysis, since belief in God was a key variable and acted as a proxy for religious affiliation.

3.8.2 Results

Table 3.4 Means, standard deviations, and correlations between God image, ILTs, leader behavior, and demographic variables

	<i>N</i>	<i>M</i>	<i>SD</i>	<i>α</i>	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.	19.	20.	21.	22.	23.	24.	
1. God image (benevolent)	180	5.33	1.19	.91																									
2. Belief in God (dummy)	184	.30	.46	--	0.31 **																								
3. Belief in higher power (dummy)	184	.16	.37	--	0	-0.29 **																							
4. No belief in God (dummy)	184	.53	.50	--	-0.29 **	-0.71 **	-0.47 **																						
5. ILT Charisma/value	170	5.97	.60	.86	0.3 **	0.07	0.07	-0.11																					
6. ILT Team-oriented	170	5.95	.58	.83	0.28 **	-0.01	0.03	-0.01	0.81 **																				
7. ILT Self-protective	183	3.50	.90	.78	0.04	0.34 **	-0.05	-0.28 **	-0.01	-0.24 **																			
8. ILT Participative	184	5.32	1.22	.87	-0.01	-0.24 **	0.03	0.2 **	0.08	0.4 **	-0.83 **																		
9. ILT Humane-oriented	183	5.74	.76	.74	0.17 *	-0.04	-0.01	0.04	0.61 **	0.72 **	-0.04	0.2 **																	
10. ILT Autonomous	182	4.35	1.78	.90	0.03	0.09	0.02	-0.1	0.02	-0.07	0.42 **	-0.45 **	-0.02																
11. Leader behavior Charisma/value	169	4.91	1.26	.91	0.15 *	0.13 †	0.08	-0.18 *	0.22 **	0.17 *	0.16 *	-0.1	0.1	0.17 *															
12. Leader behavior Team oriented	168	4.97	1.19	.89	0.09	0.13	0.06	-0.16 *	0.2 *	0.27 **	0.13 †	0	0.1	0.17 *	0.87 **														
13. Leader behavior Self-protective	176	3.74	.96	.61	0.09	0.19 *	-0.09	-0.11	-0.03	-0.21 **	0.44 **	-0.47 **	-0.06	0.2 *	0.05	-0.14 †													
14. Leader behavior Participative	171	4.82	1.50	.86	0.02	-0.02	0.02	0	0.16 *	0.27 **	-0.24 **	0.36 **	0.14 †	-0.06	0.35 **	0.51 **	-0.61 **												
15. Leader behavior Humane-oriented	182	4.79	1.48	.79	0.09	0.16 *	-0.05	-0.11	0.12	0.15 *	0.21 **	-0.13 †	0.1	0.16 *	0.75 **	0.83 **	-0.03	0.47 **											
16. Leader behavior Autonomous	181	4.58	1.94	.89	0.03	0.03	0.08	-0.09	0.04	-0.1	0.27 **	-0.3 **	-0.05	0.28 **	0.32 **	0.24 **	0.38 *	-0.08	0.27 **										
17. Psychological well-being	182	4.54	1.14	.92	0.06	0.1	-0.08	-0.03	0.2 **	0.18 *	0.17 *	-0.1	0.11	0.08	0.48 **	0.56 **	-0.01	0.24 **	0.47 **	0.15 †									
18. Age	184	34.91	9.75	--	0.22 **	0.19 *	-0.11	-0.09	-0.01	0.04	0.05	-0.01	-0.02	0.08	-0.14 †	-0.13 †	0.1	-0.07	-0.15 *	-0.09	0.06								
19. Female	184	1.58	.49	--	0.24 **	0.01	0.2 **	-0.15 *	0.17 *	0.23 *	-0.29 **	0.22 **	0.22 **	-0.08	-0.06	-0.06	-0.19 *	0.09	-0.08	-0.17 *	-0.16 *	-0.10							
20. Protestant (dummy)	182	.16	.37	--	0.33 **	0.35 **	0.10	-0.39 **	0.06	0.03	0.04	0.05	0.05	-0.03	0.11	0.03	0.08	-0.01	-0.02	0.03	0.04	0.21 **	0.11						
21. Roman Catholic (dummy)	182	.10	.31	--	0.04	0.28 **	0.00	-0.26 **	0.13 †	0.03	0.29 **	-0.25 **	0.11	0.18 *	0.03	0.06	0.01	-0.01	0.13 †	0.02	0.10	0.13 †	-0.07	-0.15 *					
22. Atheist (dummy)	182	.22	.42	--	-0.11	-0.36 **	-0.23 **	0.50 **	0.02	0.14 †	-0.27 **	0.23 **	0.04	-0.14 †	-0.12	-0.11	-0.09	0.04	-0.16 *	-0.19 *	-0.07	0.00	-0.02	-0.24 **	-0.18 *				
23. Agnostic (dummy)	182	.12	.33	--	-0.24 **	-0.17 *	-0.01	0.16 *	-0.06	-0.08	-0.10	0.08	-0.13 †	-0.05	0.03	0.06	0.00	0.02	0.06	0.1	0.03	-0.11	-0.14 †	-0.16 *	-0.12 †	-0.19 **			
24. Something else (dummy)	182	.06	.24	--	0.20 **	0.28 **	0.02	-0.27 **	0.02	-0.03	0.08	-0.13 †	-0.11	0.01	0.06	0.10	0.10	-0.01	0.06	0.05	0.02	-0.07	0.08	-0.11	-0.09	-0.14 †	-0.09		
25. Nothing in particular (dummy)	182	.31	.46	--	-0.12	-0.21 **	0.11	0.12	-0.09	-0.10	-0.01	-0.05	0.01	0.06	-0.06	-0.08	-0.05	-0.04	0.00	0.01	-0.08	-0.14 †	0.06	-0.30 **	-0.23 **	-0.36 **	-0.24 **	-0.17 *	

Note: †p<.1, *p<.05, **p<.01

Hypothesis testing

OLS regression was used to examine Hypothesis 1 and 3, which examine the relationship between God image, God belief, and ILTs. First, each of the ILT measures was regressed on the control variables of age and gender, and God image. God image was positively and significantly related to three of the four relational ILTs: Charisma/value ($\beta = .30, p = .000$), Team-oriented ($\beta = .24, p = .003$), and Humane-oriented ($\beta = .14, p = .075$). God image was not significantly related to the fourth relational ILT: Participative ($\beta = -.08, p = .322$). God image was also not negatively and significantly related to either of the autocratic ILTs as predicted: Self-protective ($\beta = .12, p = .110$) and Autonomous ($\beta = .03, p = .674$).

To test hypothesis 3, a variable for belief in God, indicating whether an individual believed in a single God, a higher power, or no belief, was included in the regression, along with the interaction between God image and belief in God. God image remained significantly related to the same three relational ILTs Charisma/value ($\beta = .31, p = .000$), Team-oriented ($\beta = .29, p = .000$), and Humane-oriented ($\beta = .20, p = .013$). There was a significant interaction between God image and God type for a Humane-oriented ILTs ($\beta = -0.24, p = .002$) and for Autonomous ILTs ($\beta = -0.21, p = .007$), such that the relationship between a benevolent God image and higher Humane-oriented and higher Autonomous ILTs are stronger for those who believe in God, compared to belief in a higher power or do not believe in God, providing some support for Hypothesis 3. The regression results can be found in the table below. The figures below depicts the interaction effects.

Table 3.5 ILTs regressed on controls, God image, God belief, and the God image/God belief interaction

Dependent variable: ILTs	Relational ILTs								Autocratic ILTs			
	Charisma/Value		Team-oriented		Humane-oriented		Participative		Self-protective		Autonomous	
	(1)	(2)	(1)	(2)	(1)	(2)	(1)	(2)	(1)	(2)		
Age	-.08	-.07	.00	.01	-.05	-.03	.01	.03	.01	-.01	.08	.08
Gender (Female = 1)	.11	.10	.19 *	.20 *	.19 *	.19 *	.26 **	.26 **	-.34 **	-.34 **	-.08	-.09
God image (benevolent)	.30 **	.31 **	.24 **	.29 **	.14 †	.20 *	-.08	.00	.12	.02	.03	.02
Belief in God		.02		.15 †		.17 *		.26 **		-.34 **		-.06
God image * Belief in God		-.13		-.12		-.24 **		.00		-.04		-.21 **
Constant	.00	-.03	.00	-.02	.00	-.07	.00	.02	.00	-.03	.00	-.09
Observations	167	167	166	166	179	179	180	180	179	179	179	179
R ²	.09	.12	.11	.14	.07	.13	.06	.12	.11	.22	.02	.06
Adjusted R ²	.11	.10	.10	.11	.05	.11	.05	.10	.10	.20	.00	.04
F Statistic	6.70 **	4.58 **	6.18 **	5.07 **	4.38 **	5.30 **	3.94 **	4.90 **	7.40 **	10.00 **	0.95	2.40 *

Figure 3.1 Graphical representation of interaction effects for God image and God belief on Humane-Oriented ILTs

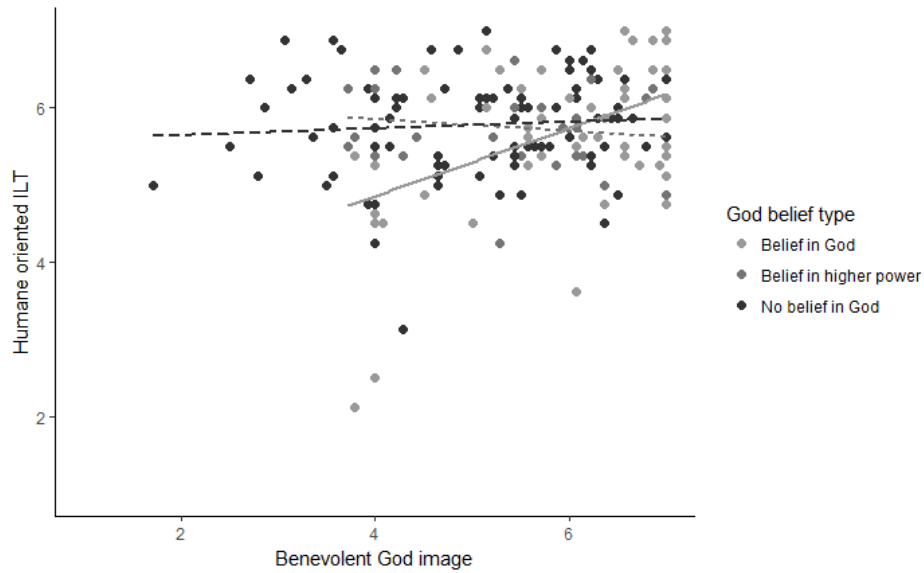
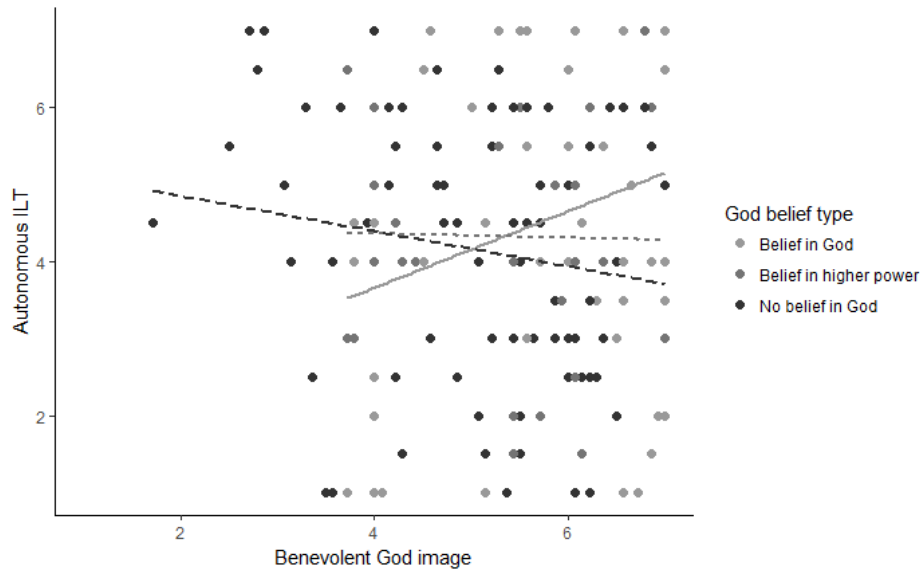


Figure 3.2 Graphical representation of interaction effects for God image and God belief on Autonomous ILTs



Difference score hypothesis testing

Hypothesis 5 attempted to replicate prior findings related to the relationship of the difference between ILTs and perceived leader behavior and employee well-being. Results of the tests of assumptions for the absolute difference scores can be found in Appendix C. Absolute difference scores were created by subtracting the leader behavior score from the ILT score and then taking the absolute value of that score. This was done for each of the six dimensions (e.g., Charisma/value perceived leader behavior was subtracted from Charisma/value ILT; Team-oriented perceived leader behavior was subtracted from Team-oriented ILT). This created a single difference score for each dimension. Psychological well-being was regressed individually on each of the difference scores. The results of the regressions can be found in the table below. The Team-oriented difference score is the only difference score that passed the tests of assumptions (Edwards, 1994), and is therefore the only result that can be meaningfully interpreted. The Team-oriented difference score was predictive of lower psychological well-

being ($\beta = -0.48, p = .000, R^2 = 0.217$), such that the greater the follower difference between having a team-oriented ILT and perceiving the leaders' behavior to match, the greater the negative effect on follower well-being.

Building on the concept of ILT/leader behavior congruence and well-being, Hypothesis 6 argues that the difference between a person's God image and the way they perceive their leader's behavior will be negatively related to well-being in the workplace as well. Difference scores were created by subtracting the perceived leader behavior score from the theoretically aligned God image score, in order to align with the methods used for the ILT/perceived leader behavior difference score. For example, Charisma/value leader behavior was subtracted from benevolent God image, and Autonomous perceived leader behavior was subtracted from judgmental God image. These difference scores were also subjected to the tests of assumptions, which are explained further in Appendix C. Psychological well-being was regressed individually on each of the difference scores. The results of the regressions can be found in the table below. The benevolent God image/Humane-oriented perceived leader behavior difference score is the only difference score that passed the tests of assumptions (Edwards, 1994), and is therefore the only result that can be meaningfully interpreted. The benevolent God image/Humane-oriented perceived leader behavior difference score was not significantly related to lower psychological well-being ($\beta = -0.08, p = .134, R^2 = 0.07$).

Table 3.6 Regression coefficients, significance values, and effect sizes for regressing psychological well-being on absolute difference scores

Dependent variable: Psychological Well-being

	β	p	R^2
<u>ILT/Leader behavior</u>			
Charisma/value	-0.36	.000	.126
Team-oriented	-0.48	.000	.217
Humane-oriented	-0.36	.000	.119
Participative	-0.19	.012	.030
Self-protective	-0.12	.112	.009
Autonomous	-0.11	.135	.007
<u>God image/Leader behavior</u>			
Charisma/value	0.01	.161	-.006
Team-oriented	-0.06	.397	-.001
Humane-oriented	-0.09	.134	.007
Participative	0.02	.764	-.006
Self-protective	0.08	.320	.000
Autonomous	0.10	.056	.015

Note: The bolded items represent difference scores that passed the test of assumptions

3.8.3 Discussion

This study provides evidence of partial support for the H1 and H3: the relationship between God image, ILTs, and God belief. Specifically, the data demonstrate support for the hypothesized positive relationship between benevolent God image and Charismatic/values based ILTs, Team-based ILTs, and Humane-oriented ILTs, but not for Participative ILTs. Further there was no relationship between God image and the more autocratic ILTs (Self-protective and Autonomous), even though it was hypothesized that this relationship would be negative. This provides partial support for H1.

This study also provides some evidence for H3, the interaction hypothesis, although only for Humane-oriented and Autonomous ILTs, such that those relationships were positive and significant for individuals who believed in a single, anthropomorphized God as compared to God

as a higher power or no belief in God at all. The Autonomous ILT interaction is interesting because there was no effect of any of the variables (control or God image) on preference for an Autonomous leader – yet when belief in God was interacted with God image, the effect appeared. Autonomous leadership characteristics include maintaining distance from their followers and acting independently. This view may align with the belief in a single God, such that for those who do hold Autonomous ILTs, it is primarily those who believe in a single, autonomous God that do so.

Results demonstrate marginal support for the ILT/perceived leader behavior congruence hypothesis, H5, but no evidence for the God image/perceived leader behavior congruence hypothesis H6. Evidence of the effects of difference between ILTs and perceived leader behavior aligned with prior research in this area, such that the larger the difference between the follower conceptualization of ideal leadership and experienced leadership by the follower, the lower the feeling of well-being at work. Due to the failure of the test of assumptions for most of the absolute difference scores, only one difference score for the ILT/leader behavior and one for the God image/leader behavior could be meaningfully interpreted. While the expected relationship of difference between ILT/leader behavior and negative well-being for Team-oriented behaviors was found, the effect was not present for the Humane-oriented behaviors when Benevolent God image was substituted for ILTs. Generally, there is marginal evidence in this first study that God image may influence ILTs.

The current study used the GLOBE measures to examine the ILTs people hold related to leaders. The next study seeks to replicate the God image/ILT relationships found in this study using those same measures, while further testing the hypotheses related to preference for leadership styles. In

the next study, participants had the opportunity to select a particular type of leader for whom they would want to work.

3.9 Study 2

The purpose of this second study was to attempt to replicate the relationships found in the prior study between God image, God belief, and ILTs, as well as to test hypotheses 2 and 4. While holding particular beliefs about leaders and reporting those on a survey measure provides an indication of the expectations people have for their leaders, providing the participants an opportunity to select a particular leader is a behavioral measure that moves beyond the cognitive expectations. This study seeks to answer a follow up question, which is whether God image will influence individual behavior when it comes to leader preferences and choice.

3.9.1 Methods

Participants and Procedure

Participants were recruited from an online community for research, Prolific Academic (<https://prolific.ac/>). Participants were pre-screened through Prolific Academic, so that all participants were age 18 or over, were fluent in English, were employed full-time, and worked in for-profit, non-profit, or government organizations. This ensured that all participants had a job in an organization with a supervisor or leader, which was required for the questions asked in the study. In order to ensure an even distribution of different religions across the sample, applicants were also pre-screened for religious affiliation. The number of participants by religious affiliation was capped: 75 participants from the major world religions (Christianity, Judaism, Islam), 75 participants that were non-religiously affiliated (spiritual, Atheistic, Agnostic), and 50 participants from the remaining religious affiliations (including Buddhism, Hinduism, Bah'ai, etc.). Participants who passed the pre-screening were directed to a link in order to complete the

online questionnaire, which was designed and executed through Qualtrics. They completed measures for ILTs, leader preference type, and then demographic questions, including God image. The survey took approximately 15 minutes and participants were each compensated \$2.00 through Prolific Academic.

There were 175 participants who completed this survey. Attention checks were included at three points throughout the implicit leadership theory questions and at the same three points throughout the perceived leader behavior questions. The questions for the attention checks asked participants to select a particular option (“If you are reading closely, please select ‘greatly inhibits’”). Twelve participants were removed from the data set because they did not pass the attention check measures, and three were removed because they did not answer the question on which leader they would choose, leaving a total of 160 participants in the data used in the analysis. 56.25% of the participants were female. The average age was 36 (*SD* 10.31). 81.88% were White, 0.63% were Hispanic or Latino, 5.63% were Black or African American, 0% were Native American or American Indian, 8.13% were Asian or Pacific Islander, and 3.75% identified as other. Religious affiliation was largely divided between Christianity and Atheist/Agnostic/Something else with 26.25% identified as Christian, 3.13% as Jewish, 0% as Muslim, 1.88% Buddhist, 5.00% Hindu, 29.38% Atheist or Agnostic, and 31.25% identified as “something else” or “nothing in particular” (there were 5 N/As). 34.38% reported believing in a single God, 17.5% reported believing in a divine spirit(s), while 48.12% reporting that they did not believe in a God or a divine spirit.

Measures

Implicit leadership theories: ILTs were measured using the GLOBE measure of culturally endorsed leadership theories (Den Hartog et al., 1999; P. J. Hanges & Dickson, 2004).

Participants were asked to think about *ideal* leaders and to rate on a 7-point Likert-type scale to what extent each of 112 attributes ‘greatly inhibits’ (1) to ‘contributes greatly’ (7) to an individual being an ideal leader. . The GLOBE attributes collapse onto 21 factors and 6 second-order factors. The 6 higher order factors are Charisma/Value ($\alpha = 0.88$), Team-oriented ($\alpha = 0.89$), Self-protection ($\alpha = 0.70$), Participative ($\alpha = 0.79$), Humane-oriented ($\alpha = 0.74$), and Autonomous ($\alpha = 0.89$). The means of the four higher order factors related to relational leadership: Charismatic/Value based ($M=5.92, SD=0.67$), Team-oriented ($M=5.95, SD=0.67$), Participative ($M=5.43, SD=1.03$), and Humane-oriented ($M=5.74, SD=0.78$), were higher than the means of the higher order factors related to more autocratic leadership: Self-protective ($M=3.52, SD=0.71$) and Autonomous ($M=4.44, SD=1.55$). A confirmatory factor analysis only found a moderately acceptable fit for the six factor structure (CFI = .82, RMSEA = .135); however the six factor structure was a significantly better fit than a reduced two factor structure $\chi^2 = 276.14, p = .000$. Due to the small sample size and the fact that this six factor structure has been found regularly in the research. Also due to the alphas for the scales listed above, the six factor structure was retained.

Selection of preferred leader: The measure of preferred leader was adapted from a measure used to study the role of individual differences on leader preference (Ehrhart & Klein, 2001) and the influence of self-concept on leader preference (Ehrhart, 2012). Each participant read an introduction that described how they had just been hired as a retail manager for a coffee chain that was expanding in their area. It was explained that the organization was giving them the

opportunity to select to work for one of three district managers: a charismatic leader, a relational leader, and a task-oriented leader (the leaders were described as managers from different districts, the labels were not used). Each of the three managers had prepared a statement to send to the recruits describing their leadership style. Participants then read a short description of each manager, and evaluated each on the extent to which (1 = not at all to 5 = very much) they believed they would a) work at a high level of performance under that manager, b) enjoy working with that manager, c) get along with that manager, d) admire that manager, e) find the manager's style compatible with their own, and f) find that manager's style compatible with their ideal leader. The descriptions that each manager gave of themselves to be rated by the participants can be found in here.

Table 3.7 Leader descriptions provided for each manager for evaluation by participants

Charismatic Leader Description

I have been a successful leader because I am committed to this company's future and I work hard to communicate my vision for this company to my store managers. I set high standards for my store managers. I expect them to work as hard as they can to reach those standards. However, I don't push them only for the sake of productivity; rather, I want them to reach their potential and do the best job they can. I want them to realize how good they can be and how much they have to offer. My goal is to do things differently than this organization has done them in the past, and I'm willing to take some chances to show them how things can be improved. I rely on my store managers to be creative in finding new ways to get the job done. I don't want my store managers to think of this as just another job. Instead, I try hard to make them feel like they're a part of something special here, something big, something that's going to make a differences in this organization.

Relationship-oriented Leader Description

I attribute my success as a leader to my concern for my store managers' personal well-being. The first thing I try to do in all of my interactions with my store managers is to treat them with kindness and consideration. I am committed to being friendly and respectful, even when stress is high or there is a lot of work to be done. Another thing I emphasize with my store managers is communication. I keep them informed of progress on projects or any other organizational issues that might affect them, and I am always available to listen to my subordinates' problems, whether their problems are personal or work-related. In addition, I show trust and confidence in my store managers. I want them to feel involved in their work and to know that I think that they can do a good job. The final thing I do with my store managers is that I recognize their contributions. If they work hard and do a good job, I go out of my way to make sure they know that their work is appreciated.

Task-oriented Leader Description

I'm successful as a leader because I emphasize task accomplishment. I begin by working with my store managers to set goals for their work. I don't want to overwhelm my store managers with impossible standards, so I make sure their goals are realistic yet still challenging. I am very careful and detailed in laying out what my store managers need to get done. I don't want there to be any ambiguity; they need to know exactly what to do and what it needs to get done. Once they know what needs to get done, I make sure they have everything they will need to do it. I provide them with the necessary supplies, equipment, and technical assistance to insure that they can be successful at their jobs. Finally, I coordinate the work so that the store managers and their assistant managers know what their job is and there is no overlap between the two. I want everyone to know what their role is so that they can see how they are contributing to the accomplishment of our organization's goals.

Note: The paragraphs above were adapted from Ehrhart, 2012.

This resulted in a measure of preference for each leader: charismatic leader preference ($\alpha = 0.95$), relationship-oriented leader preference ($\alpha = 0.92$), and a task leader preference ($\alpha = 0.93$).

As a separate measure, the participants were then asked to select one of the three managers as the leader for whom they wanted to work. 42 (26.25%) selected the charismatic leader, 83 (51.88%) selected the relationship-oriented leader, and 35 (21.88%) selected the task-oriented leader. The leader ratings match this as well, as the relationship-oriented leader was rated higher on the preference scale ($M = 4.12$, $SD = 0.73$) than the charismatic leader ($M = 3.53$, $SD = 0.93$) or the

task-oriented leader ($M = 3.41$, $SD = 0.84$). The relationship-oriented leader was rated as significantly higher than the charismatic leader [$t(298)$, = 6.26, $p = .000$] and the relationship-oriented leader was rated as significantly higher than the task-oriented leader [$t(309)$, = 8.00, $p = .000$]. The ratings for the charismatic leader was slightly, but not significantly, higher than the ratings for the task-oriented leader [$t(313)$, = 1.21, $p = 0.225$].

God image: Following Shariff and Norenzayan (2011), God image was measured by asking the participant to indicate, on a 5-point Likert-type scale, to what extent each of 14 traits applied to their conception of God or their cultural perception of God. Seven of the traits pertained to positive qualities: forgiving, loving, compassionate, gentle, kind, comforting, and peaceful, while the other seven traits pertained to negative qualities: vengeful, harsh, fearsome, angry, punishing, jealous, and terrifying. The positive God image score ($M = 3.71$ $SD = 1.29$) was significantly higher than the negative God image score ($M = 2.04$, $SD = 1.08$) [$t(299) = 12.35$, $p = .000$]. These scores were negatively and significantly correlated for the entire sample $r(150) = -0.16$, $p = 0.457$. Following prior work using this measure of God image (Shariff & Norenzayan, 2011).

Demographic questions: God image was measured among the demographic questions in the survey. As in the prior study, both participant age and gender were included as control variables in the regression models. Data on religious affiliation was also collected for Protestant ($N = 23$), Roman Catholic ($N = 19$), Mormon ($N = 0$), Orthodox ($N = 0$), Jewish ($N = 5$), Muslim ($N = 0$), Buddhist ($N = 3$), Hindu ($N = 8$), Atheist ($N = 33$), Agnostic ($N = 14$), Something else ($N = 13$), and Nothing in particular ($N = 37$); NAs = 5. Dummy variables were created for Protestant, Roman Catholic, Atheist, Agnostic, Something else, and Nothing in particular. Dummy variables were not created for Mormon, Orthodox, Jewish, Muslim, Buddhist, or Hindu, due to either no data or not enough data. Protestantism and Roman Catholicism were positively and significantly

correlated with belief in a single God and negatively and significantly correlated with no belief in God. These affiliations were not significantly correlated with belief in a higher power. Atheist and Nothing in particular were negatively and significantly correlated with belief in a single God, and positively and significantly correlated with no belief in God. Agnostic was marginally negatively correlated with belief in a single God, but not related to belief in a higher power, nor with no belief in God. Something else was positively and significantly related to belief in a higher power, and negatively and significantly related to no belief in God. The specific correlations can be found in the table below. Due to the directional and consistent correlations between belief in God and religious affiliation, religious affiliation was not included as a control in the regression analysis, since belief in God was a key variable and acted as a proxy for religious affiliation.

3.9.2 Results

A correlation and descriptive table of the key variables in this study can be found in the table below.

Table 3.8 Means, standard deviations, and correlations between God image, ILTs, leadership preference, and demographic variables

	<i>N</i>	<i>M</i>	<i>SD</i>	α	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.	19.	20.	
1. God image (benevolent)	152	4.83	.92	.91																					
2. Belief in God (dummy)	160	.34	.48	--	0.34 **																				
3. Belief in higher power (dummy)	160	.18	.38	--	0.08	-0.33 **																			
4. No belief in God (dummy)	160	.48	.50	--	-0.39 **	-0.70 **	-0.44 **																		
5. ILT Charisma/value	153	5.92	.67	.88	0.20 *	0.18 *	-0.09	-0.10																	
6. ILT Team-oriented	149	5.92	.67	.89	0.17 *	0.13	-0.16 †	0.00	0.86 **																
7. ILT Self-protective	154	3.52	.71	.70	0.09	0.20 *	0.12	-0.28 **	-0.10	-0.11															
8. ILT Participative	158	5.43	.71	.79	0.03	-0.02	-0.13	0.11	0.30 **	0.47 **	-0.60 **														
9. ILT Humane-oriented	158	5.74	1.03	.74	0.10	0.16 †	-0.11	-0.06	0.71 **	0.79 **	0.00	0.32 **													
10. ILT Autonomous	160	4.44	1.55	.89	-0.06	-0.01	0.05	-0.03	0.19 *	0.18 *	0.27 **	-0.12	0.18* *												
11. Charismatic Leadership Preference	159	3.53	.93	.95	0.12	0.01	-0.13 †	0.10	0.25 **	0.26 **	0.07	0.00	0.19 *	0.08											
12. Relational Leadership Preference	158	4.12	.73	.92	0.08	-0.06	-0.01	0.07	0.24 **	0.31 **	0.05	0.13	0.44 **	0.12	0.12										
13. Task-oriented Leadership Preference	159	3.41	.84	.93	0.19 *	0.14 †	0.09	-0.21 **	0.19 *	0.20 *	0.26 **	-0.12	0.13	0.08	0.14 †	0.00									
18. Age	160	36.01	1.03	--	0.16 *	0.08	0.00	-0.07	0.11	0.13	-0.16 *	0.14 †	-0.01	-0.07	0.04	0.00	-0.01								
19. Female	155	.56	.50	--	0.15 †	-0.02	0.21 **	-0.13 †	0.08	0.13	-0.15 †	0.13 †	0.14 †	0.06	0.13	0.16 †	0.10	0.02							
20. Protestant	155	.15	.36	--	0.11	0.34 **	0.05	-0.36 **	0.08	0.02	0.08	-0.07	0.03	-0.03	-0.12	-0.04	0.10	0.21 **	-0.06						
21. Roman Catholic	155	.12	.33	--	0.07	0.30 **	-0.02	-0.28 **	0.22 **	0.18 *	0.13	-0.01	0.22 **	0.07	0.17 *	0.15 †	0.09	0.07	0.06	-0.16 †					
22. Atheist	155	.21	.41	--	-0.27 **	-0.38 **	-0.16 †	0.48 **	0.01	0.04	-0.07	0.01	0.02	0.11	-0.05	0.01	-0.11	-0.01	-0.04	-0.22 **	-0.19 *				
23. Agnostic	155	.09	.29	--	-0.02	-0.14 †	0.03	0.10	0.05	0.08	-0.13	0.07	-0.08	-0.03	0.15 †	-0.07	0.04	-0.03	-0.03	-0.13	-0.12	-0.16 *			
24. Something else	155	.08	.28	--	0.21 *	0.12	0.17 *	-0.24 **	-0.08	-0.06	0.10	0.05	-0.07	-0.12	-0.08	-0.05	0.05	-0.05	0.18 *	-0.13	-0.11	-0.16 †	-0.10		
25. Nothing in particular	155	.24	.43	--	-0.03	-0.25 **	-0.06	0.28 **	-0.19 *	-0.20 *	-0.13	0.00	-0.09	-0.03	0.07	0.07	-0.12	-0.09	0.01	-0.23 **	-0.21 **	-0.29 **	-0.18 *	-0.17 *	

Note: †p<.1, *p<.05, **p<.01

God image and ILTs

OLS regression was used to examine Hypothesis 1 and 3 using this data set, just as it was for the first study. Hypotheses 1 and 3 examine the relationship between God image, God belief, and ILTs. First, each of the ILT measures was regressed on the control variables of age and gender, and God image. God image was only positively and significantly related to Charisma/value ILTs ($\beta = .17, p = .043$), however when belief in God and the interaction were included, this result was no longer significant ($\beta = .14, p = .135$) The results of these regressions can be found in the table below

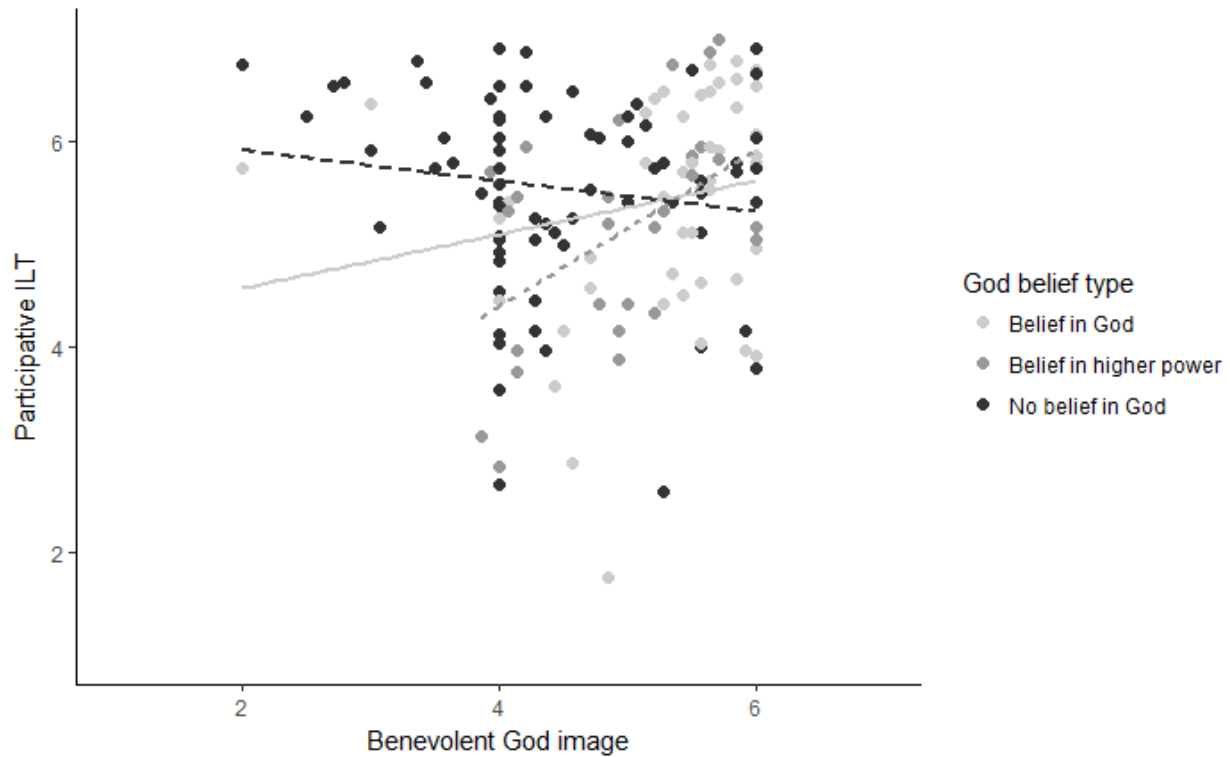
To test hypothesis 2, a variable for belief in God, indicating whether an individual believed in a single God, a higher power, or no belief, was included in the regression, along with the interaction between God image and belief in God. There was a significant interaction between God belief and God image for Participative ILTs ($\beta = -.19, p = .028$), such that the relationship between God image and Participative ILTs was positive for those who believed in a single God as well as for those who believed in a higher power, but not for those who did not believe in God. The regression results can be found in the table below. The figure represents the interaction between God image and God belief on the Participative ILT.

Table 3.9 ILTs regressed on controls, God image, God belief, and the God image/God belief interaction

Dependent variable: ILTs	Relational ILTs								Autocratic ILTs			
	Charisma/Value		Team-oriented		Humane-oriented		Participative		Self-protective		Autonomous	
	(1)	(2)	(1)	(2)	(1)	(2)	(1)	(2)	(1)	(2)		
Age	.10	.10	.12	.11	-.02	-.02	.15 †	.15 †	-.19 *	-.19 *	-.05	-.06
Gender (Female = 1)	.05	.05	.11	.10	.13	.12	.11	.10	-.17 *	-.15 †	.07	.07
God image (benevolent)	.17 *	.14	.13	.12	.09	.06	-.01	.06	.15 †	.02	-.06	-.06
Belief in God		-.10		-.03		-.09		.12		-.30 **		-.02
God image * Belief in God		-.13		-.04		-.06		-.19 *		.15 †		-.07
Constant	.00	-.01	.00	-.01	.00	-.02	.01	-.07	-.01	.05	-.02	-.04
Observations	146	146	142	142	150	150	150	150	146	146	152	152
R ²	.05	.06	.05	.05	.03	.04	.04	.08	.07	.15	.01	.02
Adjusted R ²	.03	.03	.03	.02	.01	.00	.02	.04	.05	.12	.01	.02
F Statistic	2.58 †	1.82	2.52 †	1.57	1.30	1.13	1.82	2.35 *	3.61 *	5.10 **	0.57	.47

Note: ** p<.01, *p<.05, †p<.10

Figure 3.3 Graphical representations of interaction effects for God image and God belief on Participative ILTs



Leader selection

In order to evaluate H3, the effect of benevolent God image and belief in God on leader preference, I conducted a multinomial logistic regression, regressing leader choice (charismatic

leader, relational leader, task-oriented leader) the control variables of age and gender, and on benevolent God image and judgmental God image. Multinomial logistic regression was appropriate because my dependent variable (selection of one of three types of leaders) is a nominal, categorical variable. The addition of the predictor variables to a model that included only the intercept did not improve the fit of the model $\chi^2 (8, N=160) = 3.35$, Nagelkerke $R^2 = .025$, $p = .910$. This indicates that the predictor variables of benevolent and judgmental God image were not related to the selection of a particular type of leader, so no further analyses on selection of particular leader were conducted.

Leader preference

Even though God image was not predictive of leader choice as indicated by the selection of one particular leader by the participant, in order to further examine Hypothesis 3, and to test hypothesis 4a and 4b, I used OLS regression to test the effects of the independent variables on the dependent variable of leader preference for each of the three leader types. Each of the three leadership preference variables (preference for the charismatic leader, preference for the relational leader, and preference for the task leader) were each regressed on the control variables of age and gender, God image, God belief, and the interaction, and finally the respective ILTs that are related to each leadership type. God image was not significantly related to preference for a charismatic leader ($\beta = .13$, $p = .148$), preference for a relational leader ($\beta = .12$, $p = .196$), nor for preference for a task-oriented leader ($\beta = .10$, $p = .295$). God belief was negatively and significantly related to preference for a task-oriented leader, such that those who belief in God were more likely to hold a preference for a task-oriented leader ($\beta = -.19$, $p = .041$). Therefore, hypothesis 2 was not supported, which precludes testing for the mediation hypotheses of 4a and 4b.

Even though hypothesis 2 was not supported, I included the relevant ILTs in the regressions for each leadership style. Holding a charismatic ILT was positively and significantly related to preference for a charismatic leader ($\beta = .24, p = .004$); holding a humane-oriented ILT was positively and significantly related to preference for a relational leader ($\beta = .47, p = .000$); and holding a self-protective ILT was positively and significantly related to preference for a task-oriented leader ($\beta = .24, p = .008$). The regression results for each of the three leadership types can be found in the table below.

Table 3.10 Leader preference ratings regressed on controls, God belief, God image, and the God belief/God image interaction

Dependent variable: Leader preference				Dependent variable: Leader preference				Dependent variable: Leader preference			
Charismatic Leader				Relational Leader				Task-oriented leader			
	(1)	(2)	(3)	(1)	(2)	(3)	(1)	(2)	(3)		
Age	.04	.05	.02	.00	-.02	.00	-.01	-.01	.05		
Gender (female)	.13	.09	.07	.16 †	.15 †	.08	.10	.09	.12		
God belief		.08	.11		.12	.14		-.19 *	-.12		
God image (benevolent)		.13	.11		.12	.12		.10	.08		
God image * God belief		-.04	-.03		-.10	-.09		.14	.10		
Charisma/Value ILT			.24 **			.01			.24 **		
Constant	.00	-.02	-.02			.47 **			.02		
Observations	159	151	145			-.10		.00	.03		
R ²	.02	.03	.09			-.01		.00	.03		
Adjusted R ²	.01	.01	.05			-.01		.00	.03		
F Statistic	1.41	.97	2.22 *			-.01		.00	.03		
				Observations	158	151	138	Observations	159	151	145
				R ²	.02	.03	.21	R ²	.01	.08	.13
				Adjusted R ²	.01	.01	.16	Adjusted R ²	.00	.05	.09
				F Statistic	1.93	1.57	4.21 **	F Statistic	.76	2.46 *	3.02 **

Note: ** p<.01, *p<.05, †p<.10

3.9.3 Discussion

This study failed to provide evidence to support the proposed hypotheses. While there was a significant effect of benevolent God image on Charismatic ILTs, this finding did not hold once controlling for God belief and the God image/God belief interaction. Further, there was no effect of God image on leader selection or on leader preference. However, this study did provide evidence that ILTs are closely related to leader preference. This finding replicates prior research that found positive and significant relationships between conceptually similar ILTs and leader

behaviors (e.g., Ehrhart, 2012). The primary difference between studies 1 and 2, in terms of measurement, is in that in study 1, God image was measured first, while in study 2, the God image measure was included with the demographic questions at the end of the study. This suggests that there is a possibility that answering questions related to God image serves to make the idea of ideal leadership salient, and therefore may influence downstream responses on both ILT and leadership behavior answers. A proposed revision of this study would counterbalance the measurement of God image such that some participants received the measure first, while others received it in the demographic section to better isolate the potential order effect.

3.10 Study 3

Four hypotheses predicted downstream effects based on priming different God images. The purpose of this study was to test the priming mechanisms to measure whether they could induce differential beliefs in God image.

3.10.1 Methods

Participants and Procedure

To test the priming mechanisms, I ran a pilot test using an online sample through Amazon's M-Turk ($n = 144$). The sample was 52% female with a mean age of 36 ($SD=12.12$). The survey was built through Qualtrics and participants were paid \$0.50 for completing the 3 minute survey. Participants were randomly assigned into one of five priming conditions (authoritarian God, benevolent God, masculine God, feminine God, and a control condition) in which they were asked to unscramble ten sentences that included words relevant to the primes. Participants saw a set of five words that were scrambled, were asked to drop one of those words and use the remaining words to create a meaningful sentence, and then to type that sentence into a text box. This sentence priming task has been used successfully in prior research involving God images,

although typically the primes are to invoke salience of God compared to not invoking salience of God (Shariff & Norenzayan, 2007), instead of priming various descriptions of God image. The full set of word groupings can be found in the table below.

Table 3.11 Sentences used in God image priming task

	authoritarian	benevolent	feminine	masculine	control
prime	God can be angry	God can be loving	Divine spirits are caring	Divine spirits are commanding	<i>The kite flew high</i>
prime	Some gods judge people	Some gods comfort people	God's warmth protects people	God's confidence saves people	<i>The sun shone brightly</i>
prime	God punishes peoples' sins	God forgives peoples' sins	The universe is gentle	The universe is powerful	<i>The music played loudly</i>
prime	Divine intervention is harsh	Divine intervention is gentle	The spirit is kind	The spirit is strong	<i>The balloon was red</i>
prime	Some gods are vengeful	Some gods are benevolent	God nurtures with care	God asserts his power	<i>The paper was white</i>
baseline	<i>The moon shines brightly</i>	<i>The moon shines brightly</i>	<i>The moon shines brightly</i>	<i>The moon shines brightly</i>	<i>The moon shines brightly</i>
baseline	<i>The earth is round</i>	<i>The earth is round</i>	<i>The earth is round</i>	<i>The earth is round</i>	<i>The earth is round</i>
baseline	<i>Grass grows from dirt</i>	<i>Grass grows from dirt</i>	<i>Grass grows from dirt</i>	<i>Grass grows from dirt</i>	<i>Grass grows from dirt</i>
baseline	<i>A person walked outside</i>	<i>A person walked outside</i>	<i>She walked outside gently</i>	<i>He walked outside assertively</i>	<i>A person walked outside</i>
baseline	<i>A person breathed air</i>	<i>A person breathed air</i>	<i>She breathed fresh air</i>	<i>He breathed fresh air</i>	<i>A person breathed air</i>

Following the priming task, participants responded to what extent they agreed with the following questions that the traits on a 1 (not at all) to 5 (a great deal) scale. “How much do you perceive God (or gods or a divine entity) to be: benevolent, forgiving, authoritarian, and judgmental” and “How much do you perceive God (or gods or a divine entity to be): feminine, masculine, non-gendered.”

3.10.2 Results

The two positive God traits were averaged to create a “benevolent God” dependent variable ($\alpha = .92$) and the two negative God traits to create an “authoritarian God” dependent variable ($\alpha = .81$). The other two dependent variables were single item measures for “feminine God” and “masculine God. I then divided the data to examine the effects of benevolence/judgement against the control and to examine the effects of masculine/feminine against the control.

A one-way between subjects ANOVA was run to examine the effect of the benevolent God prime, authoritarian God prime, and the control on the extent the participant viewed God as benevolent. There was no significant effect [$F(2, 86) = 0.023, p = .978$], so no further post-hoc tests were conducted. Then a one-way between subjects ANOVA was run to examine the effect of the benevolent God prime, authoritarian God prime, and the control on the extent the participant viewed God as authoritarian. There was no significant effect [$F(2, 86) = 1.615, p = .205$], so no further post-hoc tests were run.

A one way between subjects ANOVA was run to examine the effects of the feminine God prime, the masculine God prime, and the control on the extent the participant viewed God as masculine. There was no significant effect of prime on the dependent variable [$F(2, 84) = 1.846, p = .164$].

A one way between subjects ANOVA was run to examine the effects of the feminine God prime, the masculine God prime, and the control on the extent the participant viewed God as feminine.

There was a significant effect [$F(2, 84) = 4.615, p = .013$]. To further examine this effect, a Tukey HSD post-hoc analysis was conducted. There was a significant difference between the feminine prime and the control prime ($p = .010$), but no significant difference between the feminine and masculine primes ($p = .130$) nor between masculine and control prime ($p = .669$).

3.10.3 Discussion

The purpose of this pilot test was to test whether the sentence unscrambling priming task would lead to differing perceptions of God image compared to a control. The priming mechanisms tested in this pilot study did not activate differing responses related to images of God. More specifically, attempting to activate particular God images did not lead to different responses in perceptions of God image compared to each other or compared to a control condition. There are two potential reasons that this particular priming mechanism failed to lead to the intended effects. While some research has found effects of priming the concept of God on prosocial behavior (Shariff & Norenzayan, 2007), the overall evidence for the effects of priming religious concepts are mixed (Shariff, Willard, Andersen, & Norenzayan, 2016). Meta-analyses have found some evidence that priming the salience of religious concepts may be a small, but real effect, may be due to experimenter bias, or may be due to publication biases (van Elk et al., 2015). These meta-analyses have found that religious priming effects are often isolated, such that only a particular religious denomination or a particular gender may demonstrate the hypothesized effects. This priming study examines the effect across gender and religion.

A second reason may be due to the fact that prior studies using religious priming techniques have focused on priming the salience of religious concepts like God, instead of priming the salience of a particular image of God. Instead of implicitly priming the idea of religion or God, this priming task sought to prime different perceptions of Gods. The only other research that has found effects

after priming different types of God images has used samples of Christian-only participants, and has utilized images of God, drawn from Christian theology, in order to prime the different God images (K. A. Johnson et al., 2015; K. A. Johnson, Li, Cohen, & Okun, 2013). Again, this study sought to examine the effects across belief in God and no belief in God, therefore, the results may be due to the fact that this sample is comprised of a variety of religious backgrounds and beliefs.

Priming research in social psychology more broadly has faced criticism in recent years for repeated failures of replication of priming data (e.g., Dijksterhuis, 2014). Social priming research generally provides some subtle cue that is designed to differentially affect cognition or behavior (Dijksterhuis, van Knippenberg, & Holland, 2014). In the priming pilot study here, after the sentence unscrambling task, the participants were asked to indicate a response that directly questioned the content of the subtle priming task (i.e., they were asked to identify their belief in God). The results of this study may be indicative of the fact that the priming mechanism activates something much more subtle than what the priming is trying to activate. Future research could attempt to use this priming mechanism with, for example, a leader selection task.

Because the effects of the ANOVAs run on the priming data were not significant, the proposed priming study was not pursued. Future research may consider priming these different God image types by a) using participants of particular religious affiliations, b) using only participants who believe in some type of God or higher power, and c) using more explicit primes (like depictions of God) instead of implicit primes (sentence unscrambling).

3.11 General Discussion

The purpose of this research was to examine a personal and significant individual difference, God image, as a potential antecedent for understanding leader/follower relationships in the workplace. Furthering our understanding of the antecedents of conceptualizations of ideal leaders and preference for leadership types contributes to our understanding of leadership as a socially constructed process (Fairhurst & Grant, 2010). Additionally, understanding how personal values and beliefs, like those related to religion shape our work experience is important as the boundary between work and home life becomes less distinct (Rothbard, Phillips, & Dumas, 2005). An overview of the study hypotheses and supported findings is in the table below.

Table 3.12 Summary of the study results for each of the supported hypotheses in study 3

Number	Hypothesis	Study 1	Study 2
1	Benevolent God image will be positively related to preference for relational ILT traits and negatively related to autocratic ILT traits	Partial: Benevolent God image positively related to Charismatic ILTs, when controlling for God belief and the interaction between God belief and God image	Partial: Benevolent God image positively related to Charismatic ILTs, but not when controlling for God belief and the interaction between God belief and God image
2	The relationship between God image and ILT traits will be moderated by belief in God such that the relationship between benevolent God image and relational ILTs will be positive for those who believe that God is a single being, but not for those who believe in God as a higher power or do not believe in God at all	Partial: Belief in a single God moderated the positive relationship between benevolent God image and Humane-oriented ILTs	Partial: Belief in a single God moderated the positive relationship between benevolent God image and Participative ILTs
3	Benevolent God image will be positively related to a preference for transformational leadership (charismatic leadership and relationship-oriented leadership), but not for transactional leadership (task-oriented leadership)		
4a	Charismatic/values based ILTs will mediate the relationship between benevolent God image and a preference for charismatic leadership		Partial: Charismatic ILTs are positively related to preference for charismatic leadership style
4b	Participative and humane-oriented ILTs will mediate the relationship between benevolent God image and a preference for relationship-oriented leadership		Partial: Humane-oriented ILTs are positively related to preference for relationship-oriented leadership style
5	Greater difference between follower ILTs and follower perception of their actual leader's behavior will be negatively related to follower psychological well-being	Partial: The greater the difference between Team-oriented ILTs and Team-oriented perceived leader behavior, the lower the participant's reported psychological well-being	
6	Greater difference between follower God image and follower perception of leader behavior will be negatively related to follower well-being at work		

Across two studies, the data provide some evidence of a relationship between benevolent God image and relational ILTs, specifically Charisma/value, Team-oriented, and Humane-oriented ILTs. However, the data does not demonstrate evidence of a relationship between God image and the preference to work for leaders who demonstrate particular leadership styles, nor for a

mediating effect of ILTs. There are some potential explanations for these findings. The first is that the influence of God image as an exemplar for cognitive schemas of leadership may be present, but is not salient. Categorization theory suggests that prototypes or exemplars of a particular category may be an idealized type, but not necessarily a particular being (Rosch, 1973). Further, God image is not necessarily an idea that people are thinking about all of the time, and therefore can be made more or less salient (Shariff & Norenzayan, 2007). In the first study, God image was measured at the beginning of the survey and in the second study, God image was measured in the demographic questions toward the end of the survey. It may be that the God image measure at the beginning made particular qualities of God image more salient as participants answered the subsequent questions related to ILTs. This would explain why there was evidence of God image influence on more of the ILTs in the first study than in the second study. Further work should counter-balance the measurement of God image systematically to test for salience effects.

The findings from these studies demonstrate an effect of God image on ILTs for benevolent God image and relational ILTs but not for judgmental God image and autocratic ILTs. Offerman and colleagues (1994), in their research on ILT dimensions identified more relational ILTs were more aligned with the concept of great leaders, while the autocratic ILTs were more indicative of effective, but not necessarily preferred leaders. The findings in this study may be furthering this idea by finding the relationship for the more “positive” relational traits, but not necessarily for the less positive leadership traits.

The data provides limited evidence that greater difference between ILTs and perceived leader behavior leads to lower levels of psychological well-being. Based on the assumptions tests of difference scores, only two of the difference scores could be meaningfully interpreted and used

for analysis. While the effect of ILT/leader behavior difference on well-being replicated in this research, there was no effect of God image/leader behavior difference on well-being, failing to provide support for the influence of God image on cognitive leader schemas. This effect could be methodological. The majority of the difference scores did not pass the tests of assumptions (Edwards, 1994). The ILT/leader behavior difference score (for team-orientation) did predict negative well-being, in alignment with prior research (Epitropaki & Martin, 2005), however the God image/leader behavior difference score (for humane-orientation) did not. While the God image and leader behavior scores were scaled the same (1-7), the God image score was measuring something different from the leader behavior score. Future research should work to identify a way to measure God image and leader behavior in matching measures to effectively test the effect of the difference score on well-being

The data also demonstrate some support for a moderating effect due to belief in God. Specifically, the relationship between benevolent God image and humane-oriented ILTs as well as benevolent God image and autonomous ILTs were both stronger for those who believed in a single God versus those that believed in a mystical concept of God or did not believe in God at all. This suggests that for those whose religious affiliation is rooted in the belief of a single God (i.e., Christianity, Judaism, Islam) they might be more likely to internalize God image as an exemplar for leadership, compared to those who believe in multiple Gods or do not express belief in God. The logic is that the single God represents the leader that is motivating the leadership prototype that influences ILTs. However, the assumption that is embedded in this measure indicates similarity, not only among these single-God religions, but within these religions for the concept of God image. The goal in this research was to examine the construct of God image across religious beliefs, therefore using this three-part measure for belief in God was

intended to act as a proxy for religious beliefs by separating out those who believed in different types of God. This may not, however, be addressing the nuances of God image that exist within and across religions. In these studies, I attempted to draw a diverse sample of participants across a variety of religions, however the demographic of the participants for both studies consisted approximately one-third of each of the following: Protestants, Atheist/Agnostics, and Something else/Nothing in particular (also called “nones”). This demographic aligns with current Pew research on religion in the United States that indicates a growing segment of “nones”, individuals who do not align with a particular religious affiliation but are also not necessarily Atheist or Agnostic (this includes the spiritual-but-not-religious identity) (Pew Research Center, 2015).

Much of the research on God image has focused on Christian participants (K. A. Johnson et al., 2015; Krejci, 1998; Kunkel et al., 1999; Lawrence, 1997). Data has shown that Atheists and Agnostics have an image of God, but it is more negative than those affiliated with a religion that believes in God (Luckman, unpublished data). Data have also shown that even within Atheists, God image differs based on individual perspectives of their level of certainty in non-belief in God (Page & Navarick, 2017). Further, there is little research on this segment of “nones” in the God image research. A report compiled by researchers contributing to the American Religious Identification Survey found that the “nones” included both individuals who did and did not believe in God. Approximately 27% of the sample believed in a personal God, 7% were Atheists, and the remainder held some idea of God or spiritual being or had not come to a conclusion about the divine (Kosmin, Keysar, Cragun, & Navarro-Rivera, 2009). The correlational data in this research show that the belief in Something else is positively and significantly correlated both with belief in a single God and belief in a benevolent God; while Nothing in particular is negatively and significantly correlated with a belief in God, but not related to God image at all.

This demonstrates nuance within the group of “nones” that needs to be explored further. Future research should include more explicit questions to separate out these beliefs.

Correlational data between other Christian religious affiliations and belief in God and God image also demonstrate that God image may differ among these participants. For example, both Protestantism and Roman Catholicism are positively and significantly correlated with belief in a single God, but only Protestantism is positively and significantly correlated with benevolent God image. Different factions of Christianity have differing God concepts that those affiliated with the religion may be internalizing differently. Catholicism and Protestantism are the two largest forms of Christianity based on affiliation (The Pew Forum on Religion & Public Life, 2008). Other forms of Christianity have increased in popularity in recent years. Pentecostalism is one of the fastest rising forms of Christianity that emphasizes a direct and personal relationship with God that comes from baptism with the Holy Spirit, and is affiliated with the ability to speak in tongues (Pew Research Center, 2006). The Charismatic movement is another growing faction of Christianity, that adopts the Pentecostal belief in the connection with God through the Holy Spirit, although the manifestation of this belief in their religious practices differ (Pew Research Center, 2006). These factions demonstrate that examining the difference in God image based on benevolence/judgment and belief/nobelief may not be sufficient to capture the nuance in the relationship these individuals have with God, and therefore the influence God image may have on leadership expectations.

3.11.1 Limitations and Future Directions

Taken together, this research provides a starting point for furthering our understanding of God image as a potential exemplar that affects cognitive schemas and attitudes toward leader preference. However there are limitations that can be addressed through future research.

God image research has focused primarily on Christians, and has not examined the different factions within Christianity. Evidence suggests that there are not only significant differences in God images within Christianity (Pew Research Center, 2006), but within Atheism and Agnosticism as well (Kosmin et al., 2009; Page & Navarick, 2017). Future research should explore the relationship between individuals and God across different factions of Christianity, different factions of Atheism and different factions of “nones”. This could be accomplished first by separating participant groups and clearly identifying religious affiliations. Further, God image research could be enhanced by using open-ended text or qualitative measures of God image, as opposed to the survey measures used in prior research. This extends beyond Christianity, Atheists/Agnostics, and “nones” to other mono-theistic religions like Judaism and Islam.

Another potential area of examination is the cognitive representation of God and how this differs across and within religious denominations. This research examines God image as a psychological construct that is representative of the way people perceive their relationship with God (e.g., Rizzuto, 1970). However, there is more to God image than the perceived relationship. Research has shown that individuals identify God’s beliefs as similar to their own; such that individual reasoning and the way individual’s believes God reasons are positively correlated (Epley, Converse, Delbos, Monteleone, & Cacioppo, 2009). Further, believing in God requires belief beyond evidence that can be taken at face value, and there are differing ways in which the theory of mind can extend to thinking about God (Gray & Wegner, 2009). In some cases God is an experience and in others God is a concept. Understanding the ways in which God image manifests itself by religions might have differing implications for the ways in which individuals use God image as an exemplar for leadership. This particular idea could be explored by

integrating research on cognitive experience of God and neuroscience with God image and the social construction of leadership.

Methodologically, there is an opportunity to use qualitative analysis to further understand God image and the connection to leadership expectations. God image research relies heavily on survey methodology (Hutsebaut & Verhoeven, 1995; Kunkel et al., 1999; Lawrence, 1997).

Collecting data on individual discussions of God could potentially reveal information about the way people conceive of God that could help to identify mediators and covariates that should be included in the model of testing God image and its effects of leader expectations.

3.11.2 Contributions

These findings contribute to our understanding of how we conceptualize ideal leadership as well as the type of leaders we prefer at work. Prior evidence has demonstrated that individual differences, including personality (Keller, 1999) and how we perceive of ourselves as leaders (Foti et al., 2012) can predict expectations and preferences for differing leadership styles.

Individuals increasingly bring their own values and beliefs into the workplace (Rothbard et al., 2005), which indicates that we need to understand how values once held to be personal may influence life at work. Religious beliefs and values comprise an area of interest in organizations (King, 2008; Tracey, 2012). Examining how religious values regarding authority and power may influence conceptualizations of ideal leadership and leader preference contribute to theory and empirical development in the field of leader categorization (Foti, Hansbrough, Epitropaki, & Coyle, 2017) and leader/employee relationships (R. Martin, Yves, Geoff, Allan, & Olga, 2016).

This research also contributes to the impact of views of God on organizational outcomes.

Research has found that the way people view God can have differing influences on health and recovery (Ironson et al., 2011), cheating behaviors (Shariff & Norenzayan, 2007), and

prosociality in groups (K. A. Johnson et al., 2013). Research on religion in organizations has not found consistent results regarding the effects of different religious backgrounds in organizations (Tracey, 2012), suggesting that highlighting specific values or beliefs related to those religions, such as views of God, may be more indicative of particular outcomes.

Implications for practice are primarily rooted in the need to improve leader/employee relationships due to improved organizational outcomes (R. Martin et al., 2016). Knowing why someone perceives certain leadership types to be more effective than others brings a level of self-awareness that may be beneficial for the employee (i.e., I know that my preferences for charismatic leaders is rooted in my view of God) as well as to the leader (i.e., if I can understand what my employees expect from a great leader I can build a better relationship with them).

Understanding the influence of religion at work is increasingly important as boundaries between work life and home life become less distinct. This research begins to explore the idea of God image – a particular element of religion – for its influence on leadership expectations. The data here provide a starting point for furthering our understanding of this unique relationship.

References

- Abend, G. (2013). The origins of business ethics in American universities, 1902-1936. *Business Ethics Quarterly*, 23(2), 171–205.
- Abrahamson, E. (1991). Managerial fads and fashions: The diffusion and rejection of innovations. *Academy of Management Review*, 16(3), 586–612.
<https://doi.org/10.5465/amr.1991.4279484>
- Aguilera, R. V., & Vadera, A. K. (2008). The dark side of authority: Antecedents, mechanisms, and outcomes of organizational corruption. *Journal of Business Ethics*, 77(4), 431–449.
<https://doi.org/10.1007/s10551-007-9358-8>
- Alawattage, C., & Fernando, S. (2017). Post-coloniality in corporate social and environmental accountability. *Accounting, Organizations and Society*, 60, 1–20.
<https://doi.org/10.1016/j.aos.2017.07.002>
- Ali, U., & Hirshleifer, D. (2017). Opportunism as a firm and managerial trait: Predicting insider trading profits and misconduct. *Journal of Financial Economics*, 126(3), 490–515.
<https://doi.org/10.1016/j.jfineco.2017.09.002>
- AMA Statement of Ethics. (2018). Retrieved May 22, 2018, from
<https://www.ama.org/AboutAMA/Pages/Statement-of-Ethics.aspx>
- Andrews, L. (1953). Court decree on the “cheater problem.” *Journal of Marketing*, 18(2), 167–169.
- Aquino, K., & Bies, R. J. (2006). Getting even or moving on? Power, procedural justice, and types of betrayals as predictors of revenge, forgiveness, reconciliation, and avoidance in organizations. *Journal of Applied Psychology*, 653–668.

- Armor, D. A., & Sackett, A. M. (2006). Accuracy, error, and bias in predictions for real versus hypothetical events. *Journal of Personality and Social Psychology*, *91*(4), 583–600.
- Ashforth, B. E., & Anand, V. (2003). The normalization of corruption in organizations. *Research in Organizational Behavior*, *25*, 1–52. [https://doi.org/10.1016/S0191-3085\(03\)25001-2](https://doi.org/10.1016/S0191-3085(03)25001-2)
- Ashton, M. C., & Lee, K. (2008). The prediction of Honesty–Humility-related criteria by the HEXACO and Five-Factor Models of personality. *Journal of Research in Personality*, *42*(5), 1216–1228. <https://doi.org/10.1016/j.jrp.2008.03.006>
- Ashworth, L., & Free, C. (2006). Marketing dataveillance and digital privacy: Using theories of justice to understand consumers’ online privacy concerns. *Journal of Business Ethics*, *67*(2), 107–123. <https://doi.org/10.1007/s10551-006-9007-7>
- Association of Certified Fraud Examiners, Inc. (2016). *2016 Report to the Nations on Occupational Fraud and Abuse*.
- Avolio, B. J., Walumbwa, F. O., & Weber, T. J. (2009). Leadership: Current theories, research, and future directions. *Annual Review of Psychology*, *60*(1), 421–449.
- Ayman-Nolley, S., & Ayman, R. (2005). Children’s implicit theory of leadership. In B. Schyns & J. R. Meindl (Eds.), *Implicit leadership theories-essays and explorations* (pp. 227–274). Greenwich, CT: Information Age Publishing.
- Bader, C., & Froese, P. (2005). Images of God: The effect of personal theologies on moral attitudes, political affiliation, and religious behavior. *Sociology Faculty Articles and Research*. Retrieved from http://digitalcommons.chapman.edu/sociology_articles/2
- Bampton, R., & Cowton, C. J. (2013). Taking stock of accounting ethics scholarship: A review of the journal literature. *Journal of Business Ethics*, *114*(3), 549–563. <https://doi.org/10.1007/s10551-012-1341-3>

- Barigozzi, F., & Tedeschi, P. (2015). Credit markets with ethical banks and motivated borrowers. *Review of Finance*, *19*(3), 1281–1313. <https://doi.org/10.1093/rof/rfu030>
- Barrett, J. L. (2007). Cognitive science of religion: What is it and why is it? *Religion Compass*, *1*(6), 768–786. <https://doi.org/10.1111/j.1749-8171.2007.00042.x>
- Barrett, R. (2013). *The values-driven organization: Unleashing human potential for performance and profit* (1 edition). Abingdon, Oxon: Routledge.
- Barsalou, L. W. (1985). Ideals, central tendency, and frequency of instantiation as determinants of graded structure in categories. *Journal of Experimental Psychology: Learning, Memory, and Cognition*, *11*(4), 629–654.
- Barsky, A. (2011). Investigating the effects of moral disengagement and participation on unethical work behavior. *Journal of Business Ethics*, *104*(1), 59. <https://doi.org/10.1007/s10551-011-0889-7>
- Bartels, R. (1976). *The History of Marketing Thought* (2nd ed.). Missouri State University.
- Bass, B. M. (2005). Transformational leadership theory. In J. B. Miner (Ed.), *Organizational behavior I: Essential theories of motivation and leadership* (pp. 361–385). Armonk, NY: M.E. Sharpe.
- Bass, B. M., & Stogdill, R. M. (1990). *Bass & Stogdill's handbook of leadership: Theory, research, and managerial applications*. Simon and Schuster.
- Baumeister, R. F., Vohs, K. D., Aaker, J. L., & Garbinsky, E. N. (2013). Some key differences between a happy life and a meaningful life. *The Journal of Positive Psychology*, *8*(6), 505–516. <https://doi.org/10.1080/17439760.2013.830764>

- Bazerman, M. H., & Gino, F. (2012). Behavioral ethics: Toward a deeper understanding of moral judgment and dishonesty. *Annual Review of Law and Social Science*, 8(1), 85–104.
<https://doi.org/10.1146/annurev-lawsocsci-102811-173815>
- Beer, M., & Eisenstat, R. A. (2000). The silent killers of strategy implementation and learning. *Sloan Management Review*, 41(4), 29–40.
- Bellah, R. N., Madsen, R., Sullivan, W. M., Swidler, A., & Tipton, S. M. (1985). *Habits of the heart: Individualism and commitment in American life*. New York: Harper & Row.
- Bennett, V. M., Pierce, L., Snyder, J. A., & Toffel, M. W. (2013). Customer-driven misconduct: How competition corrupts business practices. *Management Science*, 59(8), 1725–1742.
<https://doi.org/10.1287/mnsc.1120.1680>
- Bennis, W. G., & O’Toole, J. (2005). How business schools lost their way. *Harvard Business Review*, 83(5), 96–104.
- Benson, M. (2008). *Winning words: Classic quotes from the world of sports*. Taylor Trade Publications.
- Benson, P., & Spilka, B. (1973). God image as a function of self-esteem and locus of control. *Journal for the Scientific Study of Religion*, 12(3), 297–310.
<https://doi.org/10.2307/1384430>
- Bentler, P. M. (1990). Comparative fit indexes in structural models. *Psychological Bulletin*, 107(2), 238–246.
- Berg, J. M., Dutton, J. E., & Wrzesniewski, A. (2013). Job crafting and meaningful work. In B.J. Dik, Z. S. Byrne, & M. F. Steger (Eds.), *Purpose and meaning in the workplace* (pp. 81–104). Washington DC: American Psychological Association.

- Berg, J. M., Grant, A. M., & Johnson, V. (2010). When callings are calling: Crafting work and leisure in pursuit of unanswered occupational callings. *Organization Science*, *21*(5), 973–994. <https://doi.org/10.1287/orsc.1090.0497>
- Bernard, T. S., Hsu, T., Perlroth, N., & Lieber, R. (2017, December 22). Equifax says cyberattack may have affected 143 million in the U.S. *The New York Times*. Retrieved from <https://www.nytimes.com/2017/09/07/business/equifax-cyberattack.html>
- Bernardi, R. A., & Arnold, D. F. (1997). An examination of moral development within public accounting by gender, staff level, and firm. *Contemporary Accounting Research*, *14*(4), 653–668. <https://doi.org/10.1111/j.1911-3846.1997.tb00545.x>
- Berscheid, E. (1984). Interpersonal attraction. In G. Lindzey & E. Aronson (Eds.), *Handbook of Social Psychology* (pp. 413–482). Reading, MA: Addison-Wesley Publishing Company.
- Bettis, J. C., Bizjak, J. M., & Lemmon, M. L. (2001). Managerial ownership, incentive contracting, and the use of zero-cost collars and equity swaps by corporate insiders. *Journal of Financial and Quantitative Analysis*, *36*(3), 345–370. <https://doi.org/10.2307/2676287>
- Bhattacharya, U. (2014). Insider trading controversies: A literature review. *Annual Review of Financial Economics*, *6*(1), 385–403. <https://doi.org/10.1146/annurev-financial-110613-034422>
- Biggerstaff, L., Cicero, D. C., & Puckett, A. (2015). Suspect CEOs, unethical culture, and corporate misbehavior. *Journal of Financial Economics*, *117*(1), 98–121. <https://doi.org/10.1016/j.jfineco.2014.12.001>

- Birhanu, A. G., Gambardella, A., & Valentini, G. (2015). Bribery and investment: Firm-level evidence from Africa and Latin America. *Strategic Management Journal*, 37(9), 1865–1877. <https://doi.org/10.1002/smj.2431>
- Blau, P. M. (1964). Differentiation of power. In *Exchange and Power in Social Life*. New Brunswick, NJ: Transaction Publishers.
- Bloom, P. (2012). Religion, morality, evolution. *Annual Review of Psychology*, 63(1), 179–199. <https://doi.org/10.1146/annurev-psych-120710-100334>
- Boatwright, J. R. (2013). *Ethics in Finance*. John Wiley & Sons.
- Bollen, K. A., & Curran, P. J. (2006). *Latent curve models: A structural equation perspective*. John Wiley & Sons.
- Bonebright, C. A., Clay, D. L., & Ankenmann, R. D. (2000). The relationship of workaholism with work–life conflict, life satisfaction, and purpose in life. *Journal of Counseling Psychology*, 47(4), 469–477.
- Braguinsky, S., & Mityakov, S. (2015). Foreign corporations and the culture of transparency: Evidence from Russian administrative data. *Journal of Financial Economics*, 117(1), 139–164. <https://doi.org/10.1016/j.jfineco.2013.02.016>
- Bregman, R., Peng, D. X., & Chin, W. (2015). The effect of controversial global sourcing practices on the ethical judgments and intentions of U.S. consumers. *Journal of Operations Management*, 36, 229–243. <https://doi.org/10.1016/j.jom.2015.01.001>
- Brenkert, G. G. (2009). Innovation, rule breaking and the ethics of entrepreneurship. *Journal of Business Venturing*, 24(5), 448–464. <https://doi.org/10.1016/j.jbusvent.2008.04.004>
- Brewer, M. B., & Gardner, W. (1996). Who is this we ? Levels of collective identity and self representations. *Journal of Personality and Social Psychology*, 71(1), 83–93.

- Briggs, S. R., & Cheek, J. M. (1986). The role of factor analysis in the development and evaluation of personality scales. *Journal of Personality*, *54*(1), 106–148.
<https://doi.org/10.1111/j.1467-6494.1986.tb00391.x>
- Bruce, S. (1998). The charismatic movement and the secularization thesis. *Religion*, *28*(3), 223–232.
- Bunderson, J. S., & Thompson, J. A. (2009). The call of the wild: Zookeepers, callings, and the double-edged sword of deeply meaningful work. *Administrative Science Quarterly*, *54*(1), 32–57.
- Burns, J. M. (1978). *Leadership* (1 edition). New York, NY: Harper and Row Publishers.
- Burtch, G., Carnahan, S., & Greenwood, B. N. (2018). Can you gig it? An empirical examination of the gig economy and entrepreneurial activity. *Management Science*.
<https://doi.org/10.1287/mnsc.2017.2916>
- Byrne, D. E. (1971). *The attraction paradigm*. Academic Press.
- Byrne, D. E. (1997). An overview (and underview) of research and theory within the attraction paradigm. *Journal of Social and Personal Relationships*, *14*(3), 417–431.
<https://doi.org/10.1177/0265407597143008>
- Callen, J. L., & Fang, X. (2015). Religion and stock price crash risk. *Journal of Financial and Quantitative Analysis*, *50*(1–2), 169–195. <https://doi.org/10.1017/S0022109015000046>
- Carroll, A. B. (1999). Corporate social responsibility: Evolution of a definitional construct. *Business & Society*, *38*(3), 268–295. <https://doi.org/10.1177/000765039903800303>
- Carter, C. R. (2000). Ethical issues in international buyer–supplier relationships: a dyadic examination. *Journal of Operations Management*, *18*(2), 191–208.
[https://doi.org/10.1016/S0272-6963\(99\)00016-9](https://doi.org/10.1016/S0272-6963(99)00016-9)

- Casper, W. J., Wayne, J. H., & Manegold, J. G. (2013). Who will we recruit? Targeting deep- and surface-level diversity with human resource policy advertising. *Human Resource Management, 52*(3), 311–332. <https://doi.org/10.1002/hrm.21530>
- CFP Board. (2018a). CFP Board - PhD programs for Certified Financial Planning. Retrieved July 27, 2018, from <https://www.cfp.net/become-a-cfp-professional/find-an-education-program>
- CFP Board. (2018b). *CFP Board's Code of Ethics and Standards of Conduct*. Retrieved from <https://www.cfp.net/docs/default-source/for-cfp-pros---professional-standards-enforcement/CFP-Board-Code-and-Standards>
- Chan, K. C., Fung, A., Fung, H.-G., & Yau, J. (2016). A citation analysis of business ethics research: A global perspective. *Journal of Business Ethics, 136*(3), 557–573. <https://doi.org/10.1007/s10551-014-2533-9>
- Charisma. (1989). *Oxford English Dictionary Online*. Retrieved from <http://www.oed.com/view/Entry/30721?redirectedFrom=charisma#eid>
- Chen, Y.-C., Hung, M., & Wang, Y. (2018). The effect of mandatory CSR disclosure on firm profitability and social externalities: Evidence from China. *Journal of Accounting and Economics, 65*(1), 169–190. <https://doi.org/10.1016/j.jacceco.2017.11.009>
- Chiu, C.-Y. (Chad), Balkundi, P., & Weinberg, F. J. (2017). When managers become leaders: The role of manager network centralities, social power, and followers' perception of leadership. *The Leadership Quarterly, 28*(2), 334–348. <https://doi.org/10.1016/j.leaqua.2016.05.004>

- Christ, C. P. (2012). Why women, men and other living things still need the goddess: Remembering and reflecting 35 years later. *Feminist Theology*, 20(3), 242–255.
<https://doi.org/10.1177/0966735012436897>
- Christensen, L. J., Peirce, E., Hartman, L. P., Hoffman, W. M., & Carrier, J. (2007). Ethics, CSR, and sustainability education in The Financial Times top 50 global business schools: Baseline data and future research directions. *Journal of Business Ethics*, 73(4), 347–368.
<https://doi.org/10.1007/s10551-006-9211-5>
- Chua, S. N., Carbonneau, N., Milyavskaya, M., & Koestner, R. (2015). Beyond the self in self-control: The role of relational interdependent self-construal in goal pursuit. *Journal of Social and Personal Relationships*, 32(3), 330–343.
<https://doi.org/10.1177/0265407514533228>
- Chugh, D., & Bazerman, M. H. (2007). Bounded awareness: What you fail to see can hurt you. *Mind & Society*, 6(1), 1–18. <https://doi.org/10.1007/s11299-006-0020-4>
- Chugh, D., Bazerman, M. H., & Banaji, M. R. (2005). Bounded ethicality as a psychological barrier to recognizing conflicts of interest. In D. A. Moore, D. M. Cain, G. Lowenstein, & M. H. Bazerman (Eds.), *Conflicts of Interest: Challenges and Solutions in Business, Law, Medicine, and Public Policy*. Boston: Cambridge University Press.
- Cline, B. N., Walkling, R. A., & Yore, A. S. (2018). The consequences of managerial indiscretions: Sex, lies, and firm value. *Journal of Financial Economics*, 127(2), 389–415. <https://doi.org/10.1016/j.jfineco.2017.11.008>
- Cojuharenco, I., Shteynberg, G., Gelfand, M., & Schminke, M. (2012). Self-construal and unethical behavior. *Journal of Business Ethics*, 109(4), 447–461.
<https://doi.org/10.1007/s10551-011-1139-8>

- Collins, D. (2006). *Behaving badly: Ethical lessons from Enron*. Dog Ear Publishing.
- Conger, J. A., & Kanungo, R. N. (1998). *Charismatic leadership in organizations*. SAGE Publications.
- Conroy, S. J., & Emerson, T. L. N. (2004). Business ethics and religion: Religiosity as a predictor of ethical awareness among students. *Journal of Business Ethics*, 50(4), 383–396.
- Cowley, S. (2016, October 11). At Wells Fargo, complaints about fraudulent accounts since 2005. *The New York Times*. Retrieved from <https://www.nytimes.com/2016/10/12/business/dealbook/at-wells-fargo-complaints-about-fraudulent-accounts-since-2005.html>
- Coyle, P. T., & Foti, R. (2015). If you're not with me you're . . . ? Examining prototypes and cooperation in leader–follower relationships. *Journal of Leadership & Organizational Studies*, 22(2), 161–174. <https://doi.org/10.1177/1548051814550830>
- Craft, J. L. (2013). A review of the empirical ethical decision-making literature: 2004–2011. *Journal of Business Ethics*, 117(2), 221–259. <https://doi.org/10.1007/s10551-012-1518-9>
- Cressey, D. R. (1953). *Other people's money; a study of the social psychology of embezzlement*. New York, NY, US: Free Press.
- Cronshaw, S. F., & Lord, R. G. (1987). Effects of categorization, attribution, and encoding processes on leadership perceptions. *Journal of Applied Psychology*, 72(1), 97–106.
- Cross, S. E., Bacon, P. L., & Morris, M. L. (2000). The relational-interdependent self-construal and relationships. *Journal of Personality and Social Psychology*, 78(4), 791–808.

- Cross, S. E., Hardin, E. E., & Gercek-Swing, B. (2011). The what, how, why, and where of self-construal. *Personality and Social Psychology Review*, *15*(2), 142–179.
<https://doi.org/10.1177/1088868310373752>
- Cross, S. E., Morris, M. L., & Gore, J. S. (2002). Thinking about oneself and others: The relational-interdependent self-construal and social cognition. *Journal of Personality and Social Psychology*, *82*(3), 399–418.
- Culnan, M. J., & Bies, R. J. (2003). Consumer privacy: Balancing economic and justice considerations. *Journal of Social Issues*, *59*(2), 323–342. <https://doi.org/10.1111/1540-4560.00067>
- Cumming, D., Johan, S., & Li, D. (2011). Exchange trading rules and stock market liquidity. *Journal of Financial Economics*, *99*(3), 651–671.
- Dalai Lama, & Cutler, H. C. (1998). *The art of happiness*. New York: Riverhead.
- Damon, W., Menon, J., & Bronk, K. C. (2003). The development of purpose during adolescence. *Applied Developmental Science*, *7*(3), 119–128.
https://doi.org/10.1207/S1532480XADS0703_2
- Dansereau, F., Graen, G., & Haga, W. J. (1975). A vertical dyad linkage approach to leadership within formal organizations: A longitudinal investigation of the role making process. *Organizational Behavior and Human Performance*, *13*(1), 46–78.
[https://doi.org/10.1016/0030-5073\(75\)90005-7](https://doi.org/10.1016/0030-5073(75)90005-7)
- Darke, P. R., & Ritchie, R. J. . (2007). The defensive consumer: Advertising deception, defensive processing, and distrust. *Journal of Marketing Research*, *44*(1), 114–127.
<https://doi.org/10.1509/jmkr.44.1.114>

- Davidson, R., Dey, A., & Smith, A. (2015). Executives' "off-the-job" behavior, corporate culture, and financial reporting risk. *Journal of Financial Economics*, *117*(1), 5–28. <https://doi.org/10.1016/j.jfineco.2013.07.004>
- Davis, E. B., Moriarty, G. L., & Mauch, J. C. (2013). God images and God concepts: Definitions, development, and dynamics. *Psychology of Religion and Spirituality*, *5*(1), 51–60. <https://doi.org/10.1037/a0029289>
- DeBono, A., Shariff, A. F., Poole, S., & Muraven, M. (2017). Forgive us our trespasses: Priming a forgiving (but not a punishing) God increases unethical behavior. *Psychology of Religion and Spirituality*, *91*(S1).
- Dellott, B., & Wallace-Stephens, F. (2017). The age of automation. Retrieved June 13, 2018, from <https://medium.com/the-age-of-automation/the-age-of-automation-c1755969d3e2>
- Den Hartog, D. N., House, R. J., Hanges, P. J., Ruiz-Quintanilla, S. A., Dorfman, P. W., Abdalla, I. A., ... Zhou, J. (1999). Culture specific and cross-culturally generalizable implicit leadership theories: Are attributes of charismatic/transformational leadership universally endorsed? *The Leadership Quarterly*, *10*(2), 219–256. [https://doi.org/10.1016/S1048-9843\(99\)00018-1](https://doi.org/10.1016/S1048-9843(99)00018-1)
- DeWitz, S. J., Woolsey, M. L., & Walsh, W. B. (2009). College student retention: An exploration of the relationship between self-efficacy beliefs and purpose in life among college students. *Journal of College Student Development*, *50*(1), 19–34. <https://doi.org/10.1353/csd.0.0049>
- Dickie, J. R., Eshleman, A. K., Merasco, D. M., Shepard, A., Wilt, M. V., & Johnson, M. (1997). Parent-child relationships and children's images of God. *Journal for the Scientific Study of Religion*, *36*(1), 25–43. <https://doi.org/10.2307/1387880>

- Dijksterhuis, A. (2014). Welcome back theory! *Perspectives on Psychological Science*, 9(1), 72–75. <https://doi.org/10.1177/1745691613513472>
- Dijksterhuis, A., & Aarts, H. (2010). Goals, Attention, and (Un)Consciousness. *Annual Review of Psychology*, 61(1), 467–490. <https://doi.org/10.1146/annurev.psych.093008.100445>
- Dijksterhuis, A., van Knippenberg, A., & Holland, R. W. (2014). Evaluating behavior priming research: Three observations and a recommendation. *Social Cognition*, 32(Supplement), 196–208. <https://doi.org/10.1521/soco.2014.32.sup.196>
- Dik, Bryan J., & Duffy, R. D. (2009). Calling and vocation at work: Definitions and prospects for research and practice. *The Counseling Psychologist*, 37(3), 424–450. <https://doi.org/10.1177/0011000008316430>
- Dimmock, S. G., Gerken, W. C., & Graham, N. (2017). *Is fraud contagious? Co-worker influence on misconduct by financial advisors* (SSRN Scholarly Paper No. ID 2577311). Rochester, NY: Social Science Research Network. Retrieved from <https://papers.ssrn.com/abstract=2577311>
- Dong, M. C., Ju, M., & Fang, Y. (2016). Role hazard between supply chain partners in an institutionally fragmented market. *Journal of Operations Management*, 46, 5–18. <https://doi.org/10.1016/j.jom.2016.07.006>
- Drago, R., Wooden, M., & Black, D. (2009). Who wants and gets flexibility? Changing work hours preferences and life events. *ILR Review*, 62(3), 394–414. <https://doi.org/10.1177/001979390906200308>
- Dubinsky, A. J., Ingram, T. N., & Rudelius, W. (1985). Ethics in industrial selling: How product and service salespeople compare. *Journal of the Academy of Marketing Science*, 13(1–2), 160–170. <https://doi.org/10.1007/BF02729712>

- Dubinsky, A. J., & Levy, M. (1985). Ethics in retailing: Perceptions of retail salespeople. *Journal of the Academy of Marketing Science*, 13(1–2), 1–16.
<https://doi.org/10.1007/BF02729702>
- Dyck, A., Morse, A., & Zingales, L. (2010). Who blows the whistle on corporate fraud? *The Journal of Finance*, 65(6), 2213–2253. <https://doi.org/10.1111/j.1540-6261.2010.01614.x>
- Eagly, A. H., & Johnson, B. T. (1990). Gender and leadership style: A meta-analysis. *Psychological Bulletin*, 108(2), 233–256. <https://doi.org/10.1037/0033-2909.108.2.233>
- Eagly, A. H., Wood, W., & Diekmann, A. B. (2000). Social role theory of sex differences and similarities: A current appraisal. In T. Eckes & H. M. Trautner (Eds.), *The Developmental Social Psychology of Gender* (pp. 123–174). Psychology Press.
- Eden, D., & Leviatan, U. (1975). Implicit leadership theory as a determinant of the factor structure underlying supervisory behavior scales. *Journal of Applied Psychology*, 60(6), 736–741. <https://doi.org/10.1037/0021-9010.60.6.736>
- Edwards, J. R. (1994). The study of congruence in organizational behavior research: Critique and a proposed alternative. *Organizational Behavior and Human Decision Processes*, 58(1), 51–100. <https://doi.org/10.1006/obhd.1994.1029>
- Ehrhart, M. G. (2012). Self-concept, implicit leadership theories, and follower preferences for leadership. *Zeitschrift Für Psychologie*, 220(4), 231–240. <https://doi.org/10.1027/2151-2604/a000117>
- Ehrhart, M. G., & Klein, K. J. (2001). Predicting followers' preferences for charismatic leadership: the influence of follower values and personality. *The Leadership Quarterly*, 12(2), 153–179. [https://doi.org/10.1016/S1048-9843\(01\)00074-1](https://doi.org/10.1016/S1048-9843(01)00074-1)

- Elangovan, A. R., Pinder, C. C., & McLean, M. (2010). Callings and organizational behavior. *Journal of Vocational Behavior, 76*(3), 428–440.
<https://doi.org/10.1016/j.jvb.2009.10.009>
- Emerson, R. M. (1976). Social exchange theory. *Annual Review of Sociology, 2*, 335–362.
- Engle, E. M., & Lord, R. G. (1997). Implicit theories, self-schemas, and leader-member exchange. *Academy of Management Journal, 40*(4), 988–1010.
<https://doi.org/10.2307/256956>
- Epitropaki, O., & Martin, R. (2004). Implicit leadership theories in applied settings: Factor structure, generalizability, and stability over time. *Journal of Applied Psychology, 89*(2), 293–310. <https://doi.org/10.1037/0021-9010.89.2.293>
- Epitropaki, O., & Martin, R. (2005). From ideal to real: a longitudinal study of the role of implicit leadership theories on leader-member exchanges and employee outcomes. *Journal of Applied Psychology, 90*(4), 659–676. <https://doi.org/10.1037/0021-9010.90.4.659>
- Epley, N., Converse, B. A., Delbos, A., Monteleone, G. A., & Cacioppo, J. T. (2009). Believers' estimates of God's beliefs are more egocentric than estimates of other people's beliefs. *Proceedings of the National Academy of Sciences, 106*(51), 21533–21538.
<https://doi.org/10.1073/pnas.0908374106>
- Eshleman, A. K., Dickie, J. R., Merasco, D. M., Shepard, A., & Johnson, M. (1999). Mother God, father God: Children's perceptions of God's distance. *The International Journal for the Psychology of Religion, 9*(2), 139–146. https://doi.org/10.1207/s15327582ijpr0902_4

- Eyal, T., Liberman, N., & Trope, Y. (2008). Judging near and distant virtue and vice. *Journal of Experimental Social Psychology, 44*(4), 1204–1209.
<https://doi.org/10.1016/j.jesp.2008.03.012>
- Fairhurst, G. T., & Grant, D. (2010). The social construction of leadership: A sailing guide. *Management Communication Quarterly, 24*(2), 171–210.
<https://doi.org/10.1177/0893318909359697>
- Farmer, R. N. (1967). Would you want your daughter to marry a marketing man? *Journal of Marketing, 31*(1), 1–3. <https://doi.org/10.2307/1249292>
- Farmer, R. N. (1977). Would you want your son to marry a marketing lady? *Journal of Marketing, 41*(1), 15–18. <https://doi.org/10.2307/1250485>
- Farmer, R. N. (1987). Would you want your granddaughter to marry a Taiwanese marketing man? *Journal of Marketing, 51*(4), 111–116. <https://doi.org/10.2307/1251252>
- Firth, M. (1980). Perceptions of auditor independence and official ethical guidelines. *The Accounting Review, 55*(3), 451–466.
- Follett, M. P. (1927). Management as a profession. In H. C. Metcalfe (Ed.), *Business management as a profession* (pp. 73–87). Chicago: A. W. Shaw Company.
- Ford, R. C., & Richardson, W. D. (1994). Ethical decision making: A review of the empirical literature. *Journal of Business Ethics, 13*(3), 205–221.
- Foti, R. J., Bray, B. C., Thompson, N. J., & Allgood, S. F. (2012). Know thy self, know thy leader: Contributions of a pattern-oriented approach to examining leader perceptions. *The Leadership Quarterly, 23*(4), 702–717. <https://doi.org/10.1016/j.leaqua.2012.03.007>

- Foti, R. J., Fraser, S. L., & Lord, R. G. (1982). Effects of leadership labels and prototypes on perceptions of political leaders. *Journal of Applied Psychology, 67*(3), 326–333.
<https://doi.org/10.1037/0021-9010.67.3.326>
- Foti, R. J., Hansbrough, T. K., Epitropaki, O., & Coyle, P. T. (2017). Dynamic viewpoints on implicit leadership and followership theories: Approaches, findings, and future directions. *The Leadership Quarterly, 28*(2), 261–267. <https://doi.org/10.1016/j.leaqua.2017.02.004>
- Francis, L. J., Gibson, H. M., & Robbins, M. (2001). God images and self-worth among adolescents in Scotland. *Mental Health, Religion & Culture, 4*(2), 103–108.
<https://doi.org/10.1080/13674670126955>
- Frankl, V. E. (1985). *Man's search for meaning*. Simon and Schuster.
- Freitas, A. L., Gollwitzer, P., & Trope, Y. (2004). The influence of abstract and concrete mindsets on anticipating and guiding others' self-regulatory efforts. *Journal of Experimental Social Psychology, 40*(6), 739–752.
<https://doi.org/10.1016/j.jesp.2004.04.003>
- Friedman, G. (2014). Workers without employers: Shadow corporations and the rise of the gig economy. *Review of Keynesian Economics, 2*(2), 171–188.
<https://doi.org/10.4337/roke.2014.02.03>
- Fritzsche, D. J. (1995). Personal values: Potential keys to ethical decision making. *Journal of Business Ethics, 14*(11), 909–922. <https://doi.org/10.1007/BF00882069>
- Fritzsche, D. J., & Becker, H. (1984). Linking management behavior to ethical philosophy--An empirical investigation. *The Academy of Management Journal, 27*(1), 166–175.
<https://doi.org/10.2307/255964>

- Gabriel, Y. (1997). Meeting god: When organizational members come face to face with the supreme leader. *Human Relations*, 50(4), 315–342.
<https://doi.org/10.1177/001872679705000401>
- Gao, F., Lisic, L. L., & Zhang, I. X. (2014). Commitment to social good and insider trading. *Journal of Accounting and Economics*, 57(2), 149–175.
<https://doi.org/10.1016/j.jacceco.2014.03.001>
- Ghoshal, S. (2005). Bad management theories are destroying good management practices. *Academy of Management Learning & Education*, 4(1), 75–91.
<https://doi.org/10.5465/AMLE.2005.16132558>
- Gino, F., Ayal, S., & Ariely, D. (2009). Contagion and Differentiation in Unethical Behavior The Effect of One Bad Apple on the Barrel. *Psychological Science*, 20(3), 393–398.
<https://doi.org/10.1111/j.1467-9280.2009.02306.x>
- Gino, F., & Pierce, L. (2009). The abundance effect: Unethical behavior in the presence of wealth. *Organizational Behavior and Human Decision Processes*, 109(2), 142–155.
<https://doi.org/10.1016/j.obhdp.2009.03.003>
- Gioia, D. A. (1992). Pinto fires and personal ethics: A script analysis of missed opportunities. *Journal of Business Ethics*, 11(5–6), 379–389. <https://doi.org/10.1007/BF00870550>
- Gneezy, U. (2005). Deception: The role of consequences. *The American Economic Review*, 95(1), 384–394. <https://doi.org/10.2307/4132685>
- Graham, J., Haidt, J., Koleva, S., Motyl, M., Iyer, R., Wojcik, S. P., & Ditto, P. H. (2012). *Moral foundations theory: the pragmatic validity of moral pluralism* (SSRN Scholarly Paper No. ID 2184440). Rochester, NY: Social Science Research Network. Retrieved from <https://papers.ssrn.com/abstract=2184440>

- Graham, J. R., Hanlon, M., & Shevlin, T. (2011). Real effects of accounting rules: Evidence from multinational firms' investment location and profit repatriation decisions. *Journal of Accounting Research*, 49(1), 137–185. <https://doi.org/10.1111/j.1475-679X.2010.00395.x>
- Grant, A. M. (2007). Relational job design and the motivation to make a prosocial difference. *Academy of Management Review*, 32(2), 393–417. <https://doi.org/10.5465/amr.2007.24351328>
- Grant, A. M., Christianson, M. K., & Price, R. H. (2007). Happiness, health, or relationships? Managerial practices and employee well-being tradeoffs. *The Academy of Management Perspectives*, 21(3), 51–63. <https://doi.org/10.5465/AMP.2007.26421238>
- Grant, G. B. (2017). Exploring the possibility of peak individualism, humanity's existential crisis, and an emerging age of purpose. *Frontiers in Psychology*, 8. <https://doi.org/10.3389/fpsyg.2017.01478>
- Gray, K., & Wegner, D. M. (2009). Moral typecasting: Divergent perceptions of moral agents and moral patients. *Journal of Personality and Social Psychology*, 96(3), 505–520. <https://doi.org/10.1037/a0013748>
- Greene, J., & Haidt, J. (2002). How (and where) does moral judgment work? *Trends in Cognitive Sciences*, 6(12), 517–523. [https://doi.org/10.1016/S1364-6613\(02\)02011-9](https://doi.org/10.1016/S1364-6613(02)02011-9)
- Greenway, A. P., Milne, L. C., & Clarke, V. (2003). Personality variables, self-esteem and depression and an individual's perception of God. *Mental Health, Religion & Culture*, 6(1), 45–58. <https://doi.org/10.1080/1867467021000029381>
- Guiso, L., Sapienza, P., & Zingales, L. (2015). The value of corporate culture. *Journal of Financial Economics*, 117(1), 60–76. <https://doi.org/10.1016/j.jfineco.2014.05.010>

- Haidt, J. (2001). The emotional dog and its rational tail: A social intuitionist approach to moral judgment. *Psychological Review*, *108*(4), 814–834. <https://doi.org/10.1037/0033-295X.108.4.814>
- Hall, J. K., Daneke, G. A., & Lenox, M. J. (2010). Sustainable development and entrepreneurship: Past contributions and future directions. *Journal of Business Venturing*, *25*(5), 439–448. <https://doi.org/10.1016/j.jbusvent.2010.01.002>
- Hambrick, D. C. (1994). What if the academy actually mattered? *Academy of Management Review*, *19*(1), 11–16. <https://doi.org/10.5465/AMR.1994.9410122006>
- Hanges, P. J., & Dickson, M. W. (2004). The development and validation of the GLOBE culture and leadership scales. *Culture, Leadership, and Organizations: The GLOBE Study Of*, *62*, 122–151.
- Hanges, P., Lord, R., & Dickson, M. (2000). An information-processing perspective on leadership and culture: a case for connectionist architecture. *Applied Psychology*, *49*(1), 133–161. <https://doi.org/10.1111/1464-0597.00008>
- Hart, D., Kempster, S. J., & Donnelly, R. (2015). The work orientation of state ambassadors: Beyond the call of duty - when work is a “way of life.” *Academy of Management Proceedings*, *2015*(1), 16445. <https://doi.org/10.5465/ambpp.2015.16445abstract>
- Heinkel, R., Kraus, A., & Zechner, J. (2001). The effect of green investment on corporate behavior. *Journal of Financial and Quantitative Analysis*, *36*(4), 431–449. <https://doi.org/10.2307/2676219>
- Henrich, J., Heine, S. J., & Norenzayan, A. (2010, June 30). Most people are not WEIRD. <https://doi.org/10.1038/466029a>

- Hershatler, A., & Epstein, M. (2010). Millennials and the world of work: An organization and management perspective. *Journal of Business and Psychology*, 25(2), 211–223.
<https://doi.org/10.1007/s10869-010-9160-y>
- Hershfield, H. E., Cohen, T. R., & Thompson, L. (2012). Short horizons and tempting situations: Lack of continuity to our future selves leads to unethical decision making and behavior. *Organizational Behavior and Human Decision Processes*, 117(2), 298–310.
<https://doi.org/10.1016/j.obhdp.2011.11.002>
- Hill, J. A., Eckerd, S., Wilson, D., & Greer, B. (2009). The effect of unethical behavior on trust in a buyer–supplier relationship: The mediating role of psychological contract violation. *Journal of Operations Management*, 27(4), 281–293.
<https://doi.org/10.1016/j.jom.2008.10.002>
- Hirschi, A., & Herrmann, A. (2012). Vocational identity achievement as a mediator of presence of calling and life satisfaction. *Journal of Career Assessment*, 20(3), 309–321.
<https://doi.org/10.1177/1069072711436158>
- Hoi, C. K., Wu, Q., & Zhang, H. (2013). Is corporate social responsibility (CSR) associated with tax avoidance? Evidence from irresponsible CSR activities. *The Accounting Review*, 88(6), 2025–2059. <https://doi.org/10.2308/accr-50544>
- House, R., Javidan, M., & Dorfman, P. (2001). Project GLOBE: An Introduction. *Applied Psychology*, 50(4), 489–505. <https://doi.org/10.1111/1464-0597.00070>
- House, R., Javidan, M., Hanges, P., & Dorfman, P. (2002). Understanding cultures and implicit leadership theories across the globe: an introduction to project GLOBE. *Journal of World Business*, 37(1), 3–10. [https://doi.org/10.1016/S1090-9516\(01\)00069-4](https://doi.org/10.1016/S1090-9516(01)00069-4)

- Hu, L., & Bentler, P. M. (1999). Cutoff criteria for fit indexes in covariance structure analysis: Conventional criteria versus new alternatives. *Structural Equation Modeling: A Multidisciplinary Journal*, 6(1), 1–55. <https://doi.org/10.1080/10705519909540118>
- Hühn, M. P. (2014). You reap what you sow: How MBA programs undermine ethics. *Journal of Business Ethics*, 121(4), 527–541. <https://doi.org/10.1007/s10551-013-1733-z>
- Hunt, J. G., Boal, K. B., & Sorenson, R. L. (1990). Top management leadership: Inside the black box. *The Leadership Quarterly*, 1(1), 41–65. [https://doi.org/10.1016/1048-9843\(90\)90014-9](https://doi.org/10.1016/1048-9843(90)90014-9)
- Hunt, S. D., & Vasquez-Parraga, A. Z. (1993). Organizational consequences, marketing ethics, and salesforce supervision. *Journal of Marketing Research*, 30(1), 78–90. <https://doi.org/10.2307/3172515>
- Huq, F. A., Chowdhury, I. N., & Klassen, R. D. (2016). Social management capabilities of multinational buying firms and their emerging market suppliers: An exploratory study of the clothing industry. *Journal of Operations Management*, 46, 19–37. <https://doi.org/10.1016/j.jom.2016.07.005>
- Hurst, A. (2016). *The purpose economy, expanded and updated: How your desire for impact, personal growth and community is changing the world*. Elevate Publishing.
- Hutsebaut, D., & Verhoeven, D. (1995). Studying dimensions of God representation: Choosing closed or open-ended research questions. *The International Journal for the Psychology of Religion*, 5(1), 49–60. https://doi.org/10.1207/s15327582ijpr0501_6
- Hyvönen, K., Feldt, T., Tolvanen, A., & Kinnunen, U. (2010). The role of goal pursuit in the interaction between psychosocial work environment and occupational well-being.

Journal of Vocational Behavior, 76(3), 406–418.

<https://doi.org/10.1016/j.jvb.2009.10.002>

Ironson, G., Stuetzle, R., Ironson, D., Balbin, E., Kremer, H., George, A., ... Fletcher, M. A. (2011). View of God as benevolent and forgiving or punishing and judgmental predicts HIV disease progression. *Journal of Behavioral Medicine*, 34(6), 414–425.
<https://doi.org/10.1007/s10865-011-9314-z>

Irwin, J. R., & Naylor, R. W. (2009). Ethical decisions and response mode compatibility: Weighting of ethical attributes in consideration sets formed by excluding versus including product alternatives. *Journal of Marketing Research*, 46(2), 234–246.
<https://doi.org/10.1509/jmkr.46.2.234>

Jacobs, B. W., & Singhal, V. R. (2017). The effect of the Rana Plaza disaster on shareholder wealth of retailers: Implications for sourcing strategies and supply chain governance. *Journal of Operations Management*, 49–51, 52–66.
<https://doi.org/10.1016/j.jom.2017.01.002>

Jiang, B. (2009). The effects of interorganizational governance on supplier's compliance with SCC: An empirical examination of compliant and non-compliant suppliers. *Journal of Operations Management*, 27(4), 267–280. <https://doi.org/10.1016/j.jom.2008.09.005>

Johnson, K. A., Cohen, A. B., & Okun, M. A. (2015). God is watching you but also watching over you: The influence of benevolent God representations on secular volunteerism among christians. *Psychology of Religion and Spirituality*.
<https://doi.org/10.1037/rel0000040>

- Johnson, K. A., Li, Y. J., Cohen, A. B., & Okun, M. A. (2013). Friends in high places: The influence of authoritarian and benevolent god-concepts on social attitudes and behaviors. *Psychology of Religion and Spirituality*, 5(1), 15–22. <https://doi.org/10.1037/a0030138>
- Johnson, R. E., & Chang, C.-H. (2006). “I” is to continuance as “We” is to affective: The relevance of the self-concept for organizational commitment. *Journal of Organizational Behavior*, 27(5), 549–570. <https://doi.org/10.1002/job.364>
- Jones, T. M. (1991). Ethical decision making by individuals in organizations: an issue-contingent model. *Academy of Management Review*, 16(2), 366–395. <https://doi.org/10.5465/AMR.1991.4278958>
- Judge, T. A., & Watanabe, S. (1993). Another look at the job satisfaction–life satisfaction relationship. *Journal of Applied Psychology*, 78(6), 939–948. <https://doi.org/10.1037/0021-9010.78.6.939>
- Junker, N. M., Schyns, B., van Dick, R., & Scheurer, S. (2011). The importance of leader categorization for commitment, job satisfaction, and well-being with particular consideration of gender role theory. *Zeitschrift Fur Arbeits-Und Organisationpsychologie*, 55(4), 171–179.
- Junker, N. M., & van Dick, R. (2014). Implicit theories in organizational settings: A systematic review and research agenda of implicit leadership and followership theories. *Leadership Quarterly*, 25(6), 1154–1173. <https://doi.org/10.1016/j.leaqua.2014.09.002>
- Kandel, D. B. (1978). Similarity in real-life adolescent friendship pairs. *Journal of Personality and Social Psychology*, 36(3), 306–312.

- Kaptein, M. (2008). Developing a measure of unethical behavior in the workplace: A stakeholder perspective. *Journal of Management*, 34(5), 978–1008.
<https://doi.org/10.1177/0149206308318614>
- Kassem, R., & Higson, A. (2012). The new fraud triangle model. *Journal of Emerging Trends in Economics and Management Sciences*, 3(3), 191–195.
- Keller, T. (1999). Images of the familiar: Individual differences and implicit leadership theories. *The Leadership Quarterly*, 10(4), 589–607. [https://doi.org/10.1016/S1048-9843\(99\)00033-8](https://doi.org/10.1016/S1048-9843(99)00033-8)
- Keller, T. (2003). Parental images as a guide to leadership sensemaking: An attachment perspective on implicit leadership theories. *The Leadership Quarterly*, 14(2), 141–160.
[https://doi.org/10.1016/S1048-9843\(03\)00007-9](https://doi.org/10.1016/S1048-9843(03)00007-9)
- Kern, M. C., & Chugh, D. (2009). Bounded ethicality: The perils of loss framing. *Psychological Science*, 20(3), 378–384. <https://doi.org/10.1111/j.1467-9280.2009.02296.x>
- Khurana, R., & Nohria, N. (2008). It's time to make management a true profession. *Harvard Business Review*, 86(10), 70–77, 140.
- Kilduff, G. J., Galinsky, A. D., Gallo, E., & Reade, J. J. (2016). Whatever it takes to win: Rivalry increases unethical behavior. *Academy of Management Journal*, 59(5), 1508–1534.
<https://doi.org/10.5465/amj.2014.0545>
- Kim, B. (2003). Sarbanes-Oxley Act. *Harvard Journal on Legislation*, 40, 235.
- King, J. E. (2008). (Dis)missing the obvious: Will mainstream management research ever take religion seriously? *Journal of Management Inquiry*.
<https://doi.org/10.1177/1056492608314205>

- Kish-Gephart, J. J., Harrison, D. A., & Treviño, L. K. (2010). Bad apples, bad cases, and bad barrels: Meta-analytic evidence about sources of unethical decisions at work. *Journal of Applied Psychology, 95*(1), 1–31. <https://doi.org/10.1037/a0017103>
- Kofman, F. (2006). *Conscious business: How to build value through values*. SoundsTrue.
- Kohlberg, L. (1969). *Stages in the development of moral thought and action*. New York: Holt, Rinehart, and Winston.
- Kolodinsky, R. W., Ritchie, W. J., & Kuna, W. A. (2017). Meaningful engagement: Impacts of a ‘calling’ work orientation and perceived leadership support. *Journal of Management & Organization, 1*–18. <https://doi.org/10.1017/jmo.2017.19>
- Komissarouk, S., & Nadler, A. (2014). “I” seek autonomy, “we” rely on each other: Self-construal and regulatory focus as determinants of autonomy- and dependency-oriented help-seeking behavior. *Personality and Social Psychology Bulletin, 40*(6), 726–738. <https://doi.org/10.1177/0146167214524444>
- Kosmin, B. A., Keysar, A., Cragun, R., & Navarro-Rivera, J. (2009). *American nones: The profile of the no religion population* (Religion Commons No. 9–2009) (pp. 1–30). Trinity College. Retrieved from <https://digitalrepository.trincoll.edu/cgi/viewcontent.cgi?article=1013&context=facpub>
- Krause, R., Withers, M. C., & Semadeni, M. (2016). Compromise on the board: Investigating the antecedents and consequences of lead independent director appointment. *Academy of Management Journal, 60*(6), 2239–2265. <https://doi.org/10.5465/amj.2015.0852>
- Krejci, M. J. (1998). Gender comparison of god schemas: A multidimensional scaling analysis. *The International Journal for the Psychology of Religion, 8*(1), 57–66. https://doi.org/10.1207/s15327582ijpr0801_7

- Kuasirikun, N., & Constable, P. (2010). The cosmology of accounting in mid 19th-century Thailand. *Accounting, Organizations and Society*, 35(6), 596–627.
<https://doi.org/10.1016/j.aos.2010.01.004>
- Kuckertz, A., & Wagner, M. (2010). The influence of sustainability orientation on entrepreneurial intentions — Investigating the role of business experience. *Journal of Business Venturing*, 25(5), 524–539. <https://doi.org/10.1016/j.jbusvent.2009.09.001>
- Kulik, B. W. (2005). Agency theory, reasoning and culture at Enron: In search of a solution. *Journal of Business Ethics*, 59(4), 347–360. <https://doi.org/10.1007/s10551-004-7308-2>
- Kumar, A., Page, J. K., & Spalt, O. G. (2011). Religious beliefs, gambling attitudes, and financial market outcomes. *Journal of Financial Economics*, 102(3), 671–708.
<https://doi.org/10.1016/j.jfineco.2011.07.001>
- Kunkel, M. A., Cook, S., Meshel, D. S., Daughtry, D., & Hauenstein, A. (1999). God images: A concept map. *Journal for the Scientific Study of Religion*, 38(2), 193–202.
<https://doi.org/10.2307/1387789>
- Landers, R. N., & Behrend, T. S. (2015). An inconvenient truth: Arbitrary distinctions between organizational, mechanical Turk, and other convenience samples. *Industrial and Organizational Psychology*, 8(2), 142–164. <https://doi.org/10.1017/iop.2015.13>
- Laurin, K. (2017). Belief in God: A cultural adaptation with important side effects. *Current Directions in Psychological Science*, 26(5), 458–463.
<https://doi.org/10.1177/0963721417709811>
- Lawrence, R. T. (1997). Measuring the image of God: The God image inventory and the God image scales. *Journal of Psychology and Theology*, 25(2), 214–226.

- Lehnert, K., Park, Y., & Singh, N. (2015). *Research Note and Review of the Empirical Ethical Decision-Making Literature: Boundary Conditions and Extensions* (No. 01674544) (pp. 195–219). Springer Science & Business Media B.V. Retrieved from <http://libproxy.wustl.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=bth&AN=102915745&site=ehost-live&scope=site>
- Liden, R. C., Wayne, S. J., & Stilwell, D. (1993). A longitudinal study on the early development of leader-member exchanges. *Journal of Applied Psychology, 78*(4), 662–674. <https://doi.org/10.1037/0021-9010.78.4.662>
- Litman, L., Robinson, J., & Abberbock, T. (2017). TurkPrime.com: A versatile crowdsourcing data acquisition platform for the behavioral sciences. *Behavior Research Methods, 49*(2), 433–442. <https://doi.org/10.3758/s13428-016-0727-z>
- Lord, R. G., & Brown, D. J. (2001). Leadership, values, and subordinate self-concepts. *The Leadership Quarterly, 12*(2), 133–152. [https://doi.org/10.1016/S1048-9843\(01\)00072-8](https://doi.org/10.1016/S1048-9843(01)00072-8)
- Lord, R. G., Brown, D. J., Harvey, J. L., & Hall, R. J. (2001). Contextual constraints on prototype generation and their multilevel consequences for leadership perceptions. *The Leadership Quarterly, 12*(3), 311–338. [https://doi.org/10.1016/S1048-9843\(01\)00081-9](https://doi.org/10.1016/S1048-9843(01)00081-9)
- Lord, R. G., Foti, R. J., & De Vader, C. L. (1984). A test of leadership categorization theory: Internal structure, information processing, and leadership perceptions. *Organizational Behavior and Human Performance, 34*(3), 343–378. [https://doi.org/10.1016/0030-5073\(84\)90043-6](https://doi.org/10.1016/0030-5073(84)90043-6)
- Lord, R. G., Foti, R. J., & Phillips, J. S. (1982). A theory of leadership categorization. *Leadership: Beyond Establishment Views, 104*, 121.

- Lu, J. G., Quoidbach, J., Gino, F., Chakroff, A., Maddux, W. W., & Galinsky, A. D. (2017). The dark side of going abroad: How broad foreign experiences increase immoral behavior. *Journal of Personality and Social Psychology, 112*(1), 1–16.
<https://doi.org/10.1037/pspa0000068>
- Mandel, N. (2003). Shifting selves and decision making: The effects of self-construal priming on consumer risk-taking. *Journal of Consumer Research, 30*(1), 30–40.
<https://doi.org/10.1086/374700>
- Markus, H. R. (1977). Self-schemata and processing information about the self. *Journal of Personality and Social Psychology, 35*(2), 63–78.
- Markus, H. R., & Kitayama, S. (1991). Culture and the self: Implications for cognition, emotion, and motivation. *Psychological Review, 98*(2), 224–253. <https://doi.org/10.1037/0033-295X.98.2.224>
- Martin, D., Hanrahan, B. V., O’Neill, J., & Gupta, N. (2014). Being a Turker. In *Proceedings of the 17th ACM Conference on Computer Supported Cooperative Work & Social Computing* (pp. 224–235). New York, NY, USA: ACM.
<https://doi.org/10.1145/2531602.2531663>
- Martin, K. D., Cullen, J. B., Johnson, J. L., & Parboteeah, K. P. (2007). Deciding to bribe: A cross-level analysis of firm and home country influences on bribery activity. *Academy of Management Journal, 50*(6), 1401–1422. <https://doi.org/10.5465/amj.2007.28179462>
- Martin, R., Yves, G., Geoff, T., Allan, L., & Olga, E. (2016). Leader–member exchange (LMX) and performance: A meta-analytic review. *Personnel Psychology, 69*(1), 67–121.
<https://doi.org/10.1111/peps.12100>

- May, D. R., Gilson, R. L., & Harter, L. M. (2004). The psychological conditions of meaningfulness, safety and availability and the engagement of the human spirit at work. *Journal of Occupational and Organizational Psychology*, 77(1), 11–37. <https://doi.org/10.1348/096317904322915892>
- Mazar, N., Amir, O., & Ariely, D. (2008). The dishonesty of honest people: A theory of self-concept maintenance. *Journal of Marketing Research*, 45(6), 633–644. <https://doi.org/10.1509/jmkr.45.6.633>
- McKinley, Jr., J. C. (2018, June 8). Three women accuse Weinstein of sexual assault in federal suit. *The New York Times*. Retrieved from <https://www.nytimes.com/2018/06/01/nyregion/harvey-weinstein-class-action-suit.html>
- McKnight, P. E., & Kashdan, T. B. (2009). Purpose in life as a system that creates and sustains health and well-being: An integrative, testable theory. *Review of General Psychology*, 13(3), 242–251. <https://doi.org/10.1037/a0017152>
- McLaughlin, H., Uggen, C., & Blackstone, A. (2017). The economic and career effects of sexual harassment on working women. *Gender & Society: Official Publication of Sociologists for Women in Society*, 31(3), 333–358. <https://doi.org/10.1177/0891243217704631>
- Meindl, J. R., Ehrlich, S. B., & Dukerich, J. M. (1985). The Romance of Leadership. *Administrative Science Quarterly*, 30(1), 78–102. <https://doi.org/10.2307/2392813>
- Mitchell, M. S., Baer, M. D., Ambrose, M. L., Folger, R., & Palmer, N. F. (2018). Cheating under pressure: A self-protection model of workplace cheating behavior. *The Journal of Applied Psychology*, 103(1), 54–73. <https://doi.org/10.1037/apl0000254>

- Mogilner, C., Aaker, J. L., & Pennington, G. L. (2008). Time will tell: The distant appeal of promotion and imminent appeal of prevention. *Journal of Consumer Research*, 34(5), 670–681. <https://doi.org/10.1086/521901>
- Molinsky, A. L., Grant, A. M., & Margolis, J. D. (2012). The bedside manner of homo economicus: How and why priming an economic schema reduces compassion. *Organizational Behavior and Human Decision Processes*, 119(1), 27–37. <https://doi.org/10.1016/j.obhdp.2012.05.001>
- Moore, C., & Gino, F. (2015). Approach, ability, aftermath: a psychological process framework of unethical behavior at work. *The Academy of Management Annals*, 9(1), 235–289. <https://doi.org/10.1080/19416520.2015.1011522>
- Moore, J. (1990). What is really unethical about insider trading? *Journal of Business Ethics*, 9(3), 171–182. <https://doi.org/10.1007/BF00382642>
- Moores, T. T., & Chang, J. C.-J. (2006). Ethical decision-making in software piracy: Initial development and test of a four-component model. *MIS Quarterly*, 30(1), 167–180. <https://doi.org/10.2307/25148722>
- Morewedge, C., & E. Clear, M. (2008). *Anthropomorphic god concepts engender moral judgment* (Vol. 26). <https://doi.org/10.1521/soco.2008.26.2.182>
- Morse, A. (2015). Peer-to-peer crowdfunding: Information and the potential for disruption in consumer lending. *Annual Review of Financial Economics*, 7(1), 463–482. <https://doi.org/10.1146/annurev-financial-111914-041939>
- Mueller, R. O., & Hancock, G. R. (2008). Best practices in structural equation modeling. In *Best Practices in Quantitative Methods*.

- Myer, J. C. (1931). Teaching the accountant the history and ethics of his profession. *The Accounting Review*, 6(1), 47–50.
- Navarro, P. (2004). Why Johnny can't lead. *Harvard Business Review*, 82(12), 17–17.
- Neisser, U. (1979). The concept of intelligence. *Intelligence*, 3(3), 217–227.
[https://doi.org/10.1016/0160-2896\(79\)90018-7](https://doi.org/10.1016/0160-2896(79)90018-7)
- Nill, A., & Aalberts, R. J. (2014). Legal and ethical challenges of online behavioral targeting in advertising. *Journal of Current Issues & Research in Advertising*, 35(2), 126–146.
<https://doi.org/10.1080/10641734.2014.899529>
- Nill, A., & Schibrowsky, J. A. (2007). Research on marketing ethics: A systematic review of the literature. *Journal of Macromarketing*, 27(3), 256–273.
<https://doi.org/10.1177/0276146707304733>
- Nisula, K., & Pekkola, S. (2018). How to move away from the silos of business management education? *Journal of Education for Business*, 93(3), 97–111.
<https://doi.org/10.1080/08832323.2018.1425283>
- Nohria, N., & Khurana, R. (2010). *Handbook of Leadership Theory and Practice: An HBS Centennial Colloquium on Advancing Leadership*. Harvard Business Review Press.
- Norenzayan, A. (2013). *Big Gods: How religion transformed cooperation and conflict*. Princeton University Press.
- O'Fallon, M. J., & Butterfield, K. D. (2011). Moral differentiation: Exploring boundaries of the “monkey see, monkey do” perspective. *Journal of Business Ethics*, 102(3), 379–399.
- Offermann, L. R., Kennedy Jr., J. K., & Wirtz, P. W. (1994). Implicit leadership theories: Content, structure, and generalizability. *The Leadership Quarterly*, 5(1), 43–58.
[https://doi.org/10.1016/1048-9843\(94\)90005-1](https://doi.org/10.1016/1048-9843(94)90005-1)

- Offstein, E. H., & Dufresne, R. L. (2007). Building strong ethics and promoting positive character development: The influence of HRM at the United States Military Academy at West Point. *Human Resource Management, 46*(1), 95–114.
<https://doi.org/10.1002/hrm.20147>
- O’Leary-Kelly, A. M., Duffy, M. K., & Griffin, R. W. (2000). Construct confusion in the study of antisocial work behavior. *Research in Personnel and Human Resources Management, 18*, 275–304.
- Olson, J. C., & Dover, P. A. (1978). Cognitive effects of deceptive advertising. *Journal of Marketing Research, 15*(1), 29–38. <https://doi.org/10.2307/3150398>
- Olson, J. G., McFerran, B., Morales, A. C., & Dahl, D. W. (2016). Wealth and welfare: Divergent moral reactions to ethical consumer choices. *Journal of Consumer Research, 42*(6), 879–896. <https://doi.org/10.1093/jcr/ucv096>
- Page, B., & Navarick, D. J. (2017). The three shades of Atheism: How Atheists differ on their views of God. *Skeptic Magazine, 22*(2).
- Pagels, E. H. (1976). What became of God the mother? Conflicting images of God in early Christianity. *Signs: Journal of Women in Culture and Society, 2*(2), 293–303.
<https://doi.org/10.1086/493357>
- Paolacci, G., & Chandler, J. (2014). Inside the turk: Understanding mechanical turk as a participant pool. *Current Directions in Psychological Science, 23*(3), 184–188.
<https://doi.org/10.1177/0963721414531598>
- Paruchuri, S., & Misangyi, V. F. (2015). Investor perceptions of financial misconduct: the heterogeneous contamination of bystander firms. *Academy of Management Journal, 58*(1), 169–194. <https://doi.org/10.5465/amj.2012.0704>

- Patterson, J. M. (1966). What are the social and ethical responsibilities of marketing executives? *Journal of Marketing*, 30(3), 12–15. <https://doi.org/10.2307/1249083>
- Peer, E., Brandimarte, L., Samat, S., & Acquisti, A. (2017). Beyond the Turk: Alternative platforms for crowdsourcing behavioral research. *Journal of Experimental Social Psychology*, 70, 153–163. <https://doi.org/10.1016/j.jesp.2017.01.006>
- Peloubet, M. E. (1934). Professional ethics and the student. *The Accounting Review*, 9(2), 164–170.
- Pelozo, J., White, K., & Shang, J. (2013). Good and guilt-free: The role of self-accountability in influencing preferences for products with ethical attributes. *Journal of Marketing*, 77(1), 104–119. <https://doi.org/10.1509/jm.11.0454>
- Pennebaker, J. W., Booth, R. J., Boyd, R. L., & Francis, M. E. (2015). *Linguistic inquiry and word count: LIWC 2015*. Austin, TX: Pennebaker Conglomerates.
- Peterson, C., Park, N., Hall, N., & Seligman, M. E. P. (2009). Zest and work. *Journal of Organizational Behavior*, 30(2), 161–172. <https://doi.org/10.1002/job.584>
- Pew Research Center. (2006). Spirit and power – A 10-country survey of Pentecostals. Retrieved July 26, 2018, from <http://www.pewforum.org/2006/10/05/spirit-and-power/>
- Pew Research Center. (2015). *America's Changing Religious Landscape*. Pew Research Center. Retrieved from <http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/>
- Pfeffer, J., & Fong, C. T. (2002). The end of business schools? Less success than meets the eye. *Academy of Management Learning & Education*, 1(1), 78–95. <https://doi.org/10.5465/AMLE.2002.7373679>

- Pierce, J. R., Kilduff, G. J., Galinsky, A. D., & Sivanathan, N. (2013). From glue to gasoline: How competition turns perspective takers unethical. *Psychological Science*, 24(10), 1986–1994. <https://doi.org/10.1177/0956797613482144>
- Pierce, L., & Snyder, J. (2008). Ethical Spillovers in Firms: Evidence from Vehicle Emissions Testing. *Management Science*, 54(11), 1891–1903.
- Pinder, C. C. (1998). *Work motivation in organizational behavior*. Upper Saddle River, NJ: Prentice Hall.
- Podolny, J. M. (2009). The buck stops (and starts) at business school. *Harvard Business Review*, 87(6), 62–67.
- Popper, M. (2011). Toward a theory of followership. *Review of General Psychology*, 15(1), 29–36. <https://doi.org/10.1037/a0021989>
- Prasad, G., & Ardhana, J. (2016). *The God in the boardroom*. Paperback.
- Preacher, K. J., & Hayes, A. F. (2004). SPSS and SAS procedures for estimating indirect effects in simple mediation models. *Behavior Research Methods, Instruments, & Computers*, 36(4), 717–731. <https://doi.org/10.3758/BF03206553>
- Prentiss, C. (2006). *Zen and the Art of Happiness* (4.1.2006 edition). Los Angeles: Power Press.
- Raatikainen, R. (1997). Nursing care as a calling. *Journal of Advanced Nursing*, 25(6), 1111–1115. <https://doi.org/10.1046/j.1365-2648.1997.19970251111.x>
- Reczek, R. W., Irwin, J. R., Zane, D. M., Ehrich, K. R., Luce, M. F., Dahl, D., & Moreau, P. (2018). That’s not how I remember it: Willfully ignorant memory for ethical product attribute information. *Journal of Consumer Research*, 45(1), 185–207. <https://doi.org/10.1093/jcr/ucx120>

- Reidenbach, R. E., & Robin, D. P. (1988). Some initial steps toward improving the measurement of ethical evaluations of marketing activities. *Journal of Business Ethics*, 7(11), 871–879. <https://doi.org/10.1007/BF00383050>
- Rest, J. R. (1986). *Moral development: Advances in research and theory*. Praeger Publishers.
- Richards, N. M., & King, J. H. (2014). Big data ethics. *Wake Forest Law Review*, 49, 393.
- Rizzuto, A. M. (1970). Critique of the contemporary literature on the scientific study of religion. *Annual Meeting of the Society for the Scientific Study of Religion*.
- Roof, W. C., & Roof, J. L. (1984). Review of the polls: Images of God among Americans. *Journal for the Scientific Study of Religion*, 23(2), 201–205. <https://doi.org/10.2307/1386110>
- Rosch, E. H. (1973). Natural categories. *Cognitive Psychology*, 4(3), 328–350. [https://doi.org/10.1016/0010-0285\(73\)90017-0](https://doi.org/10.1016/0010-0285(73)90017-0)
- Rosch, E. H. (1977). Human categorization. *Studies in Cross-Culture Psychology*, 1, 1–49.
- Rosch, E. H. (1978). Principles of categorization. In E. H. Rosch & B. B. Lloyd (Eds.), *Cognition and Categorization*. Hillsdale, NJ: Erlbaum.
- Rosseel, Y. (2012). Lavaan: An R package for structural equation modeling. *Journal of Statistical Software*, 048(i02). Retrieved from <https://ideas.repec.org/a/jss/jstsof/v048i02.html>
- Roster, C. A., Lucianetti, L., & Albaum, G. (2015). Exploring slider vs. categorical response formats in web-based surveys. *Journal of Research Practice*, 11(1), 1.
- Roth, S. (2013). Common values? Fifty-two cases of value semantics copying on corporate websites. *Human Systems Management*, 32(4), 249–265. <https://doi.org/10.3233/HSM-130801>

- Rothbard, N. P., Phillips, K. W., & Dumas, T. L. (2005). Managing multiple roles: Work-family policies and individuals' desires for segmentation. *Organization Science*, *16*(3), 243–258. <https://doi.org/10.1287/orsc.1050.0124>
- Ryan, R. M., & Deci, E. L. (2000). Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being. *The American Psychologist*, *55*(1), 68–78. <https://doi.org/10.1037//0003-066X.55.1.68>
- Rynes, S. L., Giluk, T. L., & Brown, K. G. (2007). The very separate worlds of academic and practitioner periodicals in human resource management: Implications for evidence-based management. *Academy of Management Journal*, *50*(5), 987–1008. <https://doi.org/10.5465/AMJ.2007.27151939>
- Sawyer, J. E. (1992). Goal and process clarity: specification of multiple constructs of role ambiguity and a structural equation model of their antecedents and consequences. *Journal of Applied Psychology*, *77*(2), 130–142.
- Scalia, E. (1997). Strange career of quid pro quo sexual harassment, the. *Harvard Journal of Law & Public Policy*, *21*, 307.
- Schabram, K. F. (2016). *The impact of work orientation on career, compassion, and creativity* (Dissertation). University of British Columbia, Vancouver, British Columbia.
- Schaufeli, W. B., Taris, T. W., & Van Rhenen, W. (2008). Workaholism, burnout, and work engagement: Three of a kind or three different kinds of employee well-being? *Applied Psychology*, *57*(2), 173–203. <https://doi.org/10.1111/j.1464-0597.2007.00285.x>
- Schultz, H., & Yang, D. J. (1997). *Pour your heart into it: How Starbucks built a company one cup at a time* (1st edition). New York, NY: Hyperion.

- Schultz, V. (2018). *Reconceptualizing sexual harassment, again* (SSRN Scholarly Paper No. ID 3165561). Rochester, NY: Social Science Research Network. Retrieved from <https://papers.ssrn.com/abstract=3210817>
- Schweitzer, M. E., Ordóñez, L., & Douma, B. (2004). Goal setting as a motivator of unethical behavior. *Academy of Management Journal*, 47(3), 422–432. <https://doi.org/10.2307/20159591>
- Schyns, B., & Meindl, J. R. (2005). *Implicit leadership theories: Essays and explorations* (Vol. 3). IAP.
- Scofield, S. B., Phillips, T. J., & Bailey, C. D. (2004). An empirical reanalysis of the selection–socialization hypothesis: a research note. *Accounting, Organizations and Society*, 29(5), 543–563. [https://doi.org/10.1016/S0361-3682\(03\)00021-7](https://doi.org/10.1016/S0361-3682(03)00021-7)
- Šerbetar, I., & Sedlar, I. (2016). Assessing reliability of a multi-dimensional scale by coefficient alpha [Text]. Retrieved June 9, 2018, from <http://www.ingentaconnect.com/content/doaj/18554431/2016/00000009/f0020001/art00014>
- Serow, R. C. (1994). Called to teach: A study of highly motivated preservice teachers. *Journal of Research and Development in Education*, 27(2), 65–72.
- Shalit, A., Popper, M., & Zakay, D. (2010a). Followers' attachment styles and their preference for social or for personal charismatic leaders. *Leadership & Organization Development Journal*, 31(5), 458–472. <https://doi.org/10.1108/01437731011056461>
- Shalit, A., Popper, M., & Zakay, D. (2010b). Followers' attachment styles and their preference for social or for personal charismatic leaders. *Leadership & Organization Development Journal*, 31(5), 458–472. <https://doi.org/10.1108/01437731011056461>

- Shalvi, S., Dana, J., Handgraaf, M. J. J., & De Dreu, C. K. W. (2011). Justified ethicality: Observing desired counterfactuals modifies ethical perceptions and behavior. *Organizational Behavior and Human Decision Processes*, *115*(2), 181–190. <https://doi.org/10.1016/j.obhdp.2011.02.001>
- Shamir, B., House, R. J., & Arthur, M. B. (1993). The motivational effects of charismatic leadership: A self-concept based theory. *Organization Science*, *4*(4), 577–594. <https://doi.org/10.1287/orsc.4.4.577>
- Shariff, A. F., & Norenzayan, A. (2007). God is watching you: Priming god concepts increases prosocial behavior in an anonymous economic game. *Psychological Science*, *18*(9), 803–809. <https://doi.org/10.1111/j.1467-9280.2007.01983.x>
- Shariff, A. F., & Norenzayan, A. (2011). Mean gods make good people: Different views of god predict cheating behavior. *The International Journal for the Psychology of Religion*, *21*(2), 85–96. <https://doi.org/10.1080/10508619.2011.556990>
- Shariff, A. F., Willard, A. K., Andersen, T., & Norenzayan, A. (2016). Religious priming: A meta-analysis with a focus on prosociality. *Personality and Social Psychology Review*, *20*(1), 27–48. <https://doi.org/10.1177/1088868314568811>
- Shea-Van Fossen, R. J., & Vredenburg, D. M. (2014). Exploring differences in work's meaning: An investigation of individual attributes associated with work orientations. *Journal of Behavioral and Applied Management*, *15*(2), 101–120.
- SHRM Code of Ethics. (2018, May 3). Retrieved May 22, 2018, from <https://www.shrm.org/about-shrm/pages/code-of-ethics.aspx>
- Simons, D. J., & Chabris, C. F. (1999). Gorillas in our midst: Sustained inattention blindness for dynamic events. *Perception*, *28*(9), 1059–1074. <https://doi.org/10.1068/p281059>

- Sims, R. R. (1992). The challenge of ethical behavior in organizations. *Journal of Business Ethics*, 11(7), 505–513. <https://doi.org/10.1007/BF00881442>
- Singhapakdi, A., Kraft, K. L., Vitell, S. J., & Rallapalli, K. C. (1995). The perceived importance of ethics and social responsibility on organizational effectiveness: A survey of marketers. *Journal of the Academy of Marketing Science*, 23(1), 49. <https://doi.org/10.1007/BF02894611>
- Singhapakdi, A., & Vitell, S. J. (2007). Institutionalization of ethics and its consequences: a survey of marketing professionals. *Journal of the Academy of Marketing Science*, 35(2), 284–294. <https://doi.org/10.1007/s11747-007-0030-8>
- Smith, H. J., Dinev, T., & Xu, H. (2011). Information privacy research: An interdisciplinary review. *MIS Q.*, 35(4), 989–1016.
- Steger, M. F., & Dik, B. J. (2009). If one is looking for meaning in life, Does it help to find meaning in work? *Applied Psychology: Health and Well-Being*, 1(3), 303–320. <https://doi.org/10.1111/j.1758-0854.2009.01018.x>
- Steiger, J. H. (1990). Structural model evaluation and modification: An interval estimation approach. *Multivariate Behavioral Research*, 25(2), 173–180. https://doi.org/10.1207/s15327906mbr2502_4
- Steinmetz, J., & Mussweiler, T. (2017). Only one small sin: How self-construal affects self-control. *British Journal of Social Psychology*, 56(4), 675–688. <https://doi.org/10.1111/bjso.12208>
- Stogdill, R. M. (1950). Leadership, membership and organization. *Psychological Bulletin*, 47(1), 1–14. <https://doi.org/10.1037/h0053857>

Swaney, K., & Prediger, D. (1985). The relationship between interest-occupation congruence and job satisfaction. *Journal of Vocational Behavior*, 26(1), 13–24.

[https://doi.org/10.1016/0001-8791\(85\)90022-3](https://doi.org/10.1016/0001-8791(85)90022-3)

Taylor, S. E., & Brown, J. D. (1988). Illusion and well-being. *Psychological Bulletin*, 103(2), 193–210.

The Civil Rights Act of 1964, U. S. C. 7 § 2000e et seq (1964).

The Pew Forum on Religion & Public Life. (2008). U.S Religious Landscape Survey. Pew Research Center. Retrieved from file:///C:/Users/EA%20Luckman/Dropbox/A-WUSTL/Coursework/Spring%202015/ORM/Paper%20-%20religion/Pew%202008%20US%20Religious%20landscape%20survey.pdf

Thibaut, J. W., & Kelley, H. H. (1959). *The social psychology of groups* (Vol. xiii). Oxford, England: John Wiley.

Thomas, C. W. (2002). The rise and fall of Enron. *Journal of Accountancy; New York*, 193(4), 41.

Thorne, L., & Hartwick, J. (2001). The directional effects of discussion on auditors' moral reasoning. *Contemporary Accounting Research*, 18(2), 337–361.

<https://doi.org/10.1506/Y917-MPRY-PANF-PRVE>

Toburen, T., & Meier, B. P. (2010). Priming God-related concepts increases anxiety and task persistence. *Journal of Social and Clinical Psychology*, 29(2), 127–143.

<https://doi.org/10.1521/jscp.2010.29.2.127>

Tracey, P. (2012). Religion and organization: A critical review of current trends and future directions. *The Academy of Management Annals*, 1–48.

<https://doi.org/10.1080/19416520.2012.660761>

- Treviño, L. K., Nieuwenboer, N. A. den, & Kish-Gephart, J. J. (2014). (Un)ethical behavior in organizations. *Annual Review of Psychology*, *65*(1), 635–660.
<https://doi.org/10.1146/annurev-psych-113011-143745>
- Treviño, L. K., Weaver, G. R., & Reynolds, S. J. (2006). Behavioral ethics in organizations: a review. *Journal of Management*, *32*(6), 951–990.
<https://doi.org/10.1177/0149206306294258>
- Treviño, L. K., & Youngblood, S. A. (1990). Bad apples in bad barrels : a causal analysis of ethical decision-making behavior. *Journal of Applied Psychology*, *75*(4), 378–385.
- Triandis, H. C., Carnevale, P., Gelfand, M., Robert, C., Wasti, S. A., Probst, T., ... Schmitz, P. (2001). Culture and deception in business negotiations: A multilevel analysis. *International Journal of Cross Cultural Management*, *1*(1), 73–90.
<https://doi.org/10.1177/147059580111008>
- Trope, Y., & Liberman, N. (2010). Construal-level theory of psychological distance. *Psychological Review*, *117*(2), 440–463. <https://doi.org/10.1037/a0018963>
- Tsui, J. S. L., & Gul, F. A. (1996). Auditors' behaviour in an audit conflict situation: A research note on the role of locus of control and ethical reasoning. *Accounting, Organizations and Society*, *21*(1), 41–51. [https://doi.org/10.1016/0361-3682\(95\)00009-X](https://doi.org/10.1016/0361-3682(95)00009-X)
- Tumasjan, A., Strobel, M., & Welpe, I. (2011). Ethical leadership evaluations after moral transgression: Social distance makes the difference. *Journal of Business Ethics*, *99*(4), 609–622. <https://doi.org/10.1007/s10551-010-0671-2>
- Umphress, E. E. (2003). *In the name of the company: Unethical behaviors perpetrated by employees in response to accountability and fair treatment* (Dissertation). Tulane University.

U.S. Equal Employment Opportunity Commission. (2018). Facts about sexual harassment.

Retrieved July 9, 2018, from <https://www.eeoc.gov/eeoc/publications/fs-sex.cfm>

Valentine, S., Fleischman, G. M., Sprague, R., & Godkin, L. (2010). Exploring the ethicality of firing employees who blog. *Human Resource Management, 49*(1), 87–108.

<https://doi.org/10.1002/hrm.20335>

van Elk, M., Matzke, D., Gronau, Q. F., Guan, M., Vandekerckhove, J., & Wagenmakers, E.-J.

(2015). Meta-analyses are no substitute for registered replications: a skeptical perspective on religious priming. *Frontiers in Psychology, 6*.

<https://doi.org/10.3389/fpsyg.2015.01365>

van Quaquebeke, N., van Knippenberg, D., & Brodbeck, F. C. (2011). More than meets the eye:

The role of subordinates' self-perceptions in leader categorization processes. *The*

Leadership Quarterly, 22(2), 367–382. <https://doi.org/10.1016/j.leaqua.2011.02.011>

Vecchio, R. P., & Boatwright, K. J. (2002). Preferences for idealized styles of supervision. *The*

Leadership Quarterly, 13(4), 327–342. [https://doi.org/10.1016/S1048-9843\(02\)00118-2](https://doi.org/10.1016/S1048-9843(02)00118-2)

Vitell, S. J., Rallapalli, K. C., & Singhapakdi, A. (1993). Marketing norms: The influence of personal moral philosophies and organizational ethical culture. *Journal of the Academy of*

Marketing Science, 21(4), 331. <https://doi.org/10.1007/BF02894525>

Wang, L., & Murnighan, J. K. (2017). How Much Does Honesty Cost? Small Bonuses Can Motivate Ethical Behavior. *Management Science, 63*(9), 2903–2914.

<https://doi.org/10.1287/mnsc.2016.2480>

Wang, M., & Bodner, T. E. (2007). Growth mixture modeling: Identifying and predicting unobserved subpopulations with longitudinal data. *Organizational Research Methods,*

10(4), 635–656. <https://doi.org/10.1177/1094428106289397>

- Warr, P. (1990). The measurement of well-being and other aspects of mental health. *Journal of Occupational Psychology*, 63(3), 193–210. <https://doi.org/10.1111/j.2044-8325.1990.tb00521.x>
- Watson, D., Clark, L. A., & Tellegen, A. (1988). Development and validation of brief measures of positive and negative affect: The PANAS scales. *Journal of Personality and Social Psychology*, 54(6), 1063–1070. <https://doi.org/10.1037/0022-3514.54.6.1063>
- Weber, M. (1947a). The nature of charismatic authority and its routinization. In *Theory of Social and Economic Organization*. Free Press.
- Weber, M. (1947b). *The theory of social and economic organization*. New York: Free Press.
- Weiss, J. (2017). Ethics and CSR research in top ranked is journals, 1980-2013: A developing trend or anomaly? *Hawaii International Conference on System Sciences 2017 (HICSS-50)*. Retrieved from http://aisel.aisnet.org/hicss-50/os/topics_in_os/2
- Welch, J., & Welch, S. (2005). *Winning: The ultimate business how-to book* (1st edition). New York: Harper Business.
- Wells, J. T. (2017). *Corporate fraud handbook: Prevention and detection*. John Wiley & Sons.
- Welsh, D. T., & Ordóñez, L. D. (2014). The dark side of consecutive high performance goals: Linking goal setting, depletion, and unethical behavior. *Organizational Behavior and Human Decision Processes*, 123(2), 79–89. <https://doi.org/10.1016/j.obhdp.2013.07.006>
- Welsh, D. T., Ordóñez, L. D., Snyder, D. G., & Christian, M. S. (2015). The slippery slope: How small ethical transgressions pave the way for larger future transgressions. *Journal of Applied Psychology*, 100(1), 114–127. <https://doi.org/10.1037/a0036950>

- White, K., MacDonnell, R., & Ellard, J. H. (2012). Belief in a just world: Consumer intentions and behaviors toward ethical products. *Journal of Marketing*, 76(1), 103–118.
<https://doi.org/10.1509/jm.09.0581>
- Wilhelm, M. M., Blome, C., Bhakoo, V., & Paulraj, A. (2016). Sustainability in multi-tier supply chains: Understanding the double agency role of the first-tier supplier. *Journal of Operations Management*, 41, 42–60. <https://doi.org/10.1016/j.jom.2015.11.001>
- Wright, T. A., & Cropanzano, R. (2000). Psychological well-being and job satisfaction as predictors of job performance. *Journal of Occupational Health Psychology*, 5(1), 84–94.
- Wrzesniewski. (1999). *Finding positive meaning in work* (Dissertation). University of Michigan, Ann Arbor, MI.
- Wrzesniewski, A. (2003). Finding positive meaning in work. In J. E. Dutton & R. E. Quinn (Eds.), *Positive organizational scholarship: Foundations of a new discipline* (pp. 296–308). San Francisco, CA, US: Berrett-Koehler Publishers.
- Wrzesniewski, A., McCauley, C., Rozin, P., & Schwartz, B. (1997). Jobs, careers, and callings: people's relations to their work. *Journal of Research in Personality*, 31(1), 21–33.
- Wu, Z., & Pullman, M. E. (2015). Cultural embeddedness in supply networks. *Journal of Operations Management*, 37, 45–58. <https://doi.org/10.1016/j.jom.2015.06.004>
- Yammarino, F. J., & Avolio, B. J. (Eds.). (2013). Introduction to, and overview of, transformational and charismatic leadership. In *Transformational and Charismatic Leadership: The Road Ahead 10th Anniversary Edition* (Vol. 5, pp. xxvii–xxxiii). Emerald Group Publishing Limited. <https://doi.org/10.1108/S1479-357120130000005005>
- Yip, J., Schweitzer, M., & Nurmohamed, S. (2017). *Trash-Talking: Competitive Incivility Motivates Rivalry, Performance, and Unethical Behavior* (SSRN Scholarly Paper No. ID

- 2737109). Rochester, NY: Social Science Research Network. Retrieved from <https://papers.ssrn.com/abstract=2737109>
- Yukl, G., Gordon, A., & Taber, T. (2002). A hierarchical taxonomy of leadership behavior: Integrating a half century of behavior research. *Journal of Leadership & Organizational Studies*, 9(1), 15–32. <https://doi.org/10.1177/107179190200900102>
- Zervas, G., Proserpio, D., & Byers, J. W. (2017). The rise of the sharing economy: Estimating the impact of airbnb on the hotel industry. *Journal of Marketing Research*, 54(5), 687–705. <https://doi.org/10.1509/jmr.15.0204>
- Zhang, Z., & Arvey, R. D. (2009). Rule breaking in adolescence and entrepreneurial status: An empirical investigation. *Journal of Business Venturing*, 24(5), 436–447. <https://doi.org/10.1016/j.jbusvent.2008.04.009>
- Zhou, H., & Fishbach, A. (2016). The pitfall of experimenting on the web: How unattended selective attrition leads to surprising (yet false) research conclusions. *Journal of Personality and Social Psychology*, 111(4), 493–504. <https://doi.org/10.1037/pspa0000056>
- Zorzini, M., Hendry, L. C., Huq, F. A., & Stevenson, M. (2015). Socially responsible sourcing: reviewing the literature and its use of theory. *International Journal of Operations & Production Management*, 35(1), 60–109. <https://doi.org/10.1108/IJOPM-07-2013-0355>
- Zupic, I., & Čater, T. (2015). Bibliometric methods in management and organization. *Organizational Research Methods*, 18(3), 429–472. <https://doi.org/10.1177/1094428114562629>

Appendix A: Materials for in-basket study

Instructions provided to all participants

Managerial Decision-Making Exercise

Instructions:

In this exercise, you will be asked to play the role of a senior executive of a company and, in that role, to make a number of managerial decisions. This is a commonly used approach to study and to evaluate managerial decision-making. The name of the approach is the "in-basket" technique. In order to make these decisions, a set of action alternatives will be given and you will be asked to choose among them. At times you may feel that you would not want to choose any of the alternatives; however, in order to ensure comparability across respondents, it is important that you make a choice among the alternatives given.

This exercise is comprised of five different parts that must be read in order. Read each part very carefully.

The first part describes the firm, HealthNet.

The second part describes the role you will be playing, Alex Campbell – Director of Clinical Operations at HealthNet.

The third part describes the situation currently confronting Alex Campbell.

The fourth part is the in-basket where you, as Alex Campbell, will be asked to make a number of decisions.

The fifth part asks questions about the decisions you made in the role of Alex Campbell.

Please read each part very carefully, and read them in order. Pay very close attention to all of the instructions that will be provided to you, and do not skip any questions asked.

Section 1: Firm background - HealthNet

In 2004, Dr. Jackson Smith started HealthNet, a network of urgent care offices located around the St. Louis area. HealthNet provides walk-in medical care for non life-threatening illnesses and injuries, including but not limited to: physicals and vaccines, cold and flu symptoms, nausea and gastrointestinal issues, cuts and scrapes, breaks and sprains, and asthma and allergies. They also have on-site facilities to conduct lab testing, ultrasounds, and CT scans; as well as an on-site pharmacy. HealthNet is privately-owned, which allows them to provide walk-in health care for reasonable fees, even for people who do not have insurance. HealthNet opened with three locations in 2004 and has increased to 14 locations today, with 4 more locations currently under development. Last year, the company's 14 locations produced \$28 million in revenue and provided service for over 350,000 patients.

Dr. Jackson Smith is founder President and CEO of HealthNet. Dr. Smith earned his B.S. in Chemistry from the University of Illinois at Urbana-Champaign in 1991 and his medical degree (Doctor of Medicine) from Washington University in St. Louis in 1995. Dr. Smith specialized in emergency medicine and served as Chief Resident of the Trauma Center at the Vanderbilt University Medical Center prior to founding HealthNet in his hometown of St. Louis. Dr. Smith is board certified in emergency medicine and is a member of the Urgent Care Association of America. Dr. Smith has three direct reports, all of whom have been a part of HealthNet since its founding.

Alex Campbell: Alex is the Director of Clinical Operations for HealthNet. Alex earned a BSN (Bachelors Degree in Registered Nursing) from University of Missouri St. Louis, practiced as an RN (registered nurse) for five years, then earned a Specialized Master's degree from the Olin School of Business at Washington University in St. Louis prior to joining HealthNet. Alex's primary responsibility at HealthNet is clinical operations at all sites, clinical staff recruitment & hiring, clinical staff training, development and oversight, policy & procedure development and adherence, patient experience optimization, vendor relations, and quality of care measures.

Emma Scott: Emma Scott is the Director of Finance. Emma earned a Bachelor's degree in Business Administration, majoring in Finance, from University of Missouri at Columbia. Prior to joining HealthNet, Emma worked in a variety of roles at Emerson Electric in St. Louis, including auditor, financial analyst, and controller. Emma's primary responsibility as Director of Finance is to set finance strategy, conduct due diligence on development and growth activities, and manage the charitable giving arm of the company.

Kevin Thurman: Kevin Thurman is the Director of Patient Experience. Kevin earned a Bachelor's degree in Organization and Management Studies from Gettysburg College in Pennsylvania. Kevin spent five years with Enterprise Car-Rental in their Manager Training Program, rising to an Assistant Manager of the Enterprise rental location in Kirkwood prior to joining HealthNet. Kevin's primary responsibilities at HealthNet are to focus on development of a culture that contributes to improving the patient experience. Specific responsibilities include: developing an accountability and review system for employees, working with the rest of the

senior team to develop and implement strategic and culture change initiatives, and analyze and improve workflow processes.

Section 2: Your role as Alex (three different conditions: calling, career, job)

You are to play Alex Campbell, Director of Clinical Operations for HealthNet

The bolded section was different based on the condition

Calling - As Alex, your work at HealthNet is one of the most important parts of your life. You are very pleased that you work in health care, specifically urgent care medicine. Because what you do for a living is a vital part of who you are, it is one of the first things you tell people about yourself upon meeting them. You tend to stay late at the office if it means you get to help just one more patient feel better. The majority of your friends are your coworkers, and you belongs to several organizations and clubs relating to your work. You feel good about his work because you love it, and because you think it makes the world a better place. You would encourage your friends and children to enter your line of work. You would be pretty upset if you were forced to stop working, and you are not particularly looking forward to retirement.

Career - As Alex, you basically enjoy working at HealthNet, but you don't expect to be in this job five years from now. Instead, you plan to move higher level job; specifically you want to run clinical operations for a major hospital, and eventually become a high level hospital administrator. You have several goals for your future pertaining to the positions you would eventually like to hold. Sometimes your current work seems a waste of time, but you know that you must do sufficiently well in your current position in order to move on. You can't wait to get a promotion. For you, a promotion means recognition of your good work, and is a sign of his success in competition with your coworkers.

Job - As Alex, you work at HealthNet primarily to earn enough money to support your life outside of your job. If you were financially secure, you would no longer continue with your work at HealthNet, but would rather do something else instead. Your job is basically a necessity, a lot like breathing or sleeping. You often wish the time would pass more quickly at work. You greatly anticipate weekends and vacations. If you lived your life over again, you would probably not go into healthcare. You would not encourage your friends and children to enter his line of work. You are very eager to retire.

In your current role, as Director of Clinical Operations, it is your responsibility to manage the clinical operations at all sites. But, that is far from your sole responsibility.

You have two district managers, a senior purchasing manager, an information technology manager, and an administrative assistant who report to you. The district managers are responsible for 7 sites each, and manage basic human resource, operations, and financial responsibilities for their districts.

Kim Lee: Kim is one of two District Managers who report to you. Kim earned her B.A. in Communications from Rice University. Prior to joining HealthNet she worked as a district manager for May Company, managing 100 retail stores. She will be leaving the firm in a month,

to pursue family and philanthropic interests fulltime. Because she will be leaving, managing her district is one of your responsibilities. It will remain your responsibility until she is replaced.

Drake Johnson: Drake is your other District Manager. Drake has a background in healthcare, earning his nursing degree from UMSL a few years after you did. Drake was working as an RN at a hospital, but decided he wanted to pursue administration. After earning a part time MBA, you recruited him to join HealthNet as a district manager.

Esther Huang: Esther is the Senior Purchasing Manager. Esther earned her BA from Washington University in St Louis with a major in operations management. She started her career as a purchasing manager at Express Scripts, managing supplier relationships and purchasing product. She has been with HealthNet for five years, and her primary responsibilities include managing relationships with suppliers and purchasing materials for all health care operations.

Christopher Spencer: Christopher is the Information Technology Specialist and is responsible for all software, hardware, and technology issues in the practice. His primary focus is on the billing software and on the patient portal, which is the online system where patients can house their medical information and pay bills. Christopher has a degree in computer science from the University of Illinois at Urbana-Champaign, and earlier in his career he flew rescue helicopter missions for the United States Air Force.

The person you rely on most at work is your Administrative Assistant,

Linda Canfield: Linda became your Administrative Assistant shortly after you joined HealthNet. She has been with you since you started and she how you like things to be done. She is remarkably loyal to you, hard working, and efficient.

Section 3 – The current situation

It is 7:30 a.m. on April 4, 2018, and you, Alex Campbell, have less than 15 minutes to go through your in-basket before you have to attend an 8:00 a.m. meeting with Dr. Smith that will probably last all morning.

You returned home late last night from a week long trip to Cleveland for the annual Urgent Care Association of America Urgent Care Convention & Expo. This afternoon you and your spouse leave for a 10-day trip to Rochester, MN where you will be presenting the success of HealthNet to a group of hospital administrators at the Mayo Clinic.

You're excited about the trip. This will be your first time in Rochester, MN and your first time at Mayo Clinic.

The bolded section was different based on the condition

Calling - Your excitement about the trip is due to the opportunity to interact with patients. You will have some time while you are there to speak with patients who have gone through the emergency care system and listen to their experiences. You anticipate that you can bring these stories back to your employees here and help them to see the value they provide to the people in their communities.

Career - Your excitement about the trip is all tied-up with your hope of being hired by the Mayo Clinic. They have an open position listed in hospital administration, and working in administration for Mayo Clinic would put you at the top of your field.

Job - Your excitement about the trip is because it will be a nice break from work for you. You are looking forward to taking some time while you are there to see the Quarry Hill Nature Reserve and to spend some quality time outdoors relaxing with your spouse.

As usual, Linda has placed in your in-basket only that which requires your immediate attention. You have discussed several of these items with her on the phone while you were in Cleveland. Your task is to move through the in-basket materials as quickly as possible. Be sure to use the action options Linda prepared for you. She wants to be able to follow your instruction precisely. For some items you may not like any of the action options; however, it is very important that you choose one of them. After you make your choice, you will be given an opportunity to make additional comments, if you so desire.

Section 3 cont.

Please reflect on your role as Alex and answer the following questions:

1. Which of the following most closely aligns with how you, as Alex, view your current role at HealthNet
 - a. A job that provides you income or other material benefits
 - b. A career progression that will allow you to advance in your occupational field
 - c. A path to fulfillment and meaning through work.
2. Consider how Alex might answer the following questions.
 - a. My close relationships at work are an important reflection of who I am
 - b. When I feel very close to someone at work, it often feels to me like that person is an important part of who I am
 - c. I usually feel a strong sense of pride when someone close to me at work has an important accomplishment
 - d. I think one of the most important parts of who I am can be captured by looking at my coworkers and understanding who they are
 - e. When I think of myself, I often think of my close friends or coworkers also
 - f. If a person hurts a coworker that is close to me, I feel personally hurt as well
 - g. In general, my coworker relationships are an important part of my self-image
 - h. Overall, my coworker relationships have very little to do with how I feel about myself
 - i. My coworker relationships are unimportant to my sense of what kind of person I am
 - j. My sense of pride comes from knowing who I have as close friends or coworkers
 - k. When I establish a close friendship with someone at work, I usually develop a strong sense of identification with that person

Section 4: The In-basket exercise

Next you will receive a series of memos, phone messages and e-mails that Linda has prepared for you. Please read each item carefully and respond to Linda's requests.

Item 1: Purchase approval

E-mail

To: Alex Campbell, Director of Clinical Operations

From: Esther Huang, Senior Purchasing Manager

Subject: Purchase approval

Date: April 3, 2018

Hi Alex,

I received a quote from the medical equipment supplier on the issue of the exam gloves. They will give us a 15% discount if we put exam gloves on automatic reorder. Automatic reorder replenishes exam gloves every month. We can request twice the number of medium boxes as we do small and large, which will fix our problem of running out of medium gloves. The only downside is that we may end up with a surplus of small and large. We have to commit to at least six months of replenishment. Based on my analysis of the glove usage, I believe this is the right move. Can I get your approval on this?

Thanks,

Esther

Alex, Please select one of the following for me to communicate with Esther. –Linda

- a) Let's not sign anything, but instead continue to purchase gloves based upon need
- b) Let's commit to six months of supply replenishment for exam gloves
- c) Let's commit to a year supply replenishment for exam gloves

In addition to your response above, do you have any comments? Please type them here.

Item 2: Employee conflict

E-mail

To: Alex Campbell, *Director of Clinical Operations*

From: Kim Lee, *District Manager*

Subject: Employee conflict resolution

Date: April 2, 2018

Alex,

I know that you'll be out of town this week, but I would like to follow up on our meeting from last week about the conflict between the Webster Groves site manager and the doctors on staff. I am fairly certain that our site manager in Webster Groves is thinking about leaving. She is outstanding and I don't want to lose her, but she does not get along with the two doctors on call at her site. One of the physician assistants there told me about this, so apparently the conflict is fairly obvious to the staff. I'm trying to decide whether to move the site manager or to try to mediate the conflict. Which option should I take?

Safe travels this week,

Kim

Alex, How would you like me to respond to Kim? Please select one of the options below. –Linda

- a) Kim should try to mediate the conflict and keep everyone at the same site
- b) Kim should ask the site manager if she wants to move to one of the new locations
- c) Schedule a follow up meeting with Kim, the site manager, and the doctors to discuss further

In addition to your response above, do you have any comments? Please type them here.

Item 3: Financial ethical issue

Memorandum

To: Kevin Thurman, *Director of Patient Services*, Alex Campbell, *Director of Clinical Operations*, and Emma Scott, *Director of Finance*

From: Dr. Smith, *CEO*

Subject: End of Fiscal Year

Date: April 3, 2018

Dear all,

As you know we are closing in on the end of our fiscal year. I want to thank you for a fantastic year. We've seen amazing growth and our patient satisfaction scores are all holding steady in the 90%-100% range. Please make sure that all final numbers related to operations and site performance are closed out and passed on to me for review within the next week.

Just a quick reminder for end of year employee incentives (these apply to all employees of the company):

- 1) closing out 10% over plan will give you a 3% bonus
- 2) closing out 5% over plan will give you a 2% bonus
- 3) ending the fiscal year on plan will result in no bonus
- 4) ending the fiscal year under plan will result in a six month probation

Additionally, we will be planning our annual budget meeting for next week. I look forward to discussing next year's plan for growth.

Sincerely,

Dr. Jackson Smith

Item 3: Financial Ethical issue continued

E-mail

To: Alex Campbell, Director of Clinical Operations

From: Drake Johnson, District Manager

Subject: Accounting question

Alex,

We are closing in on the end of the fiscal year, and there is an open account receivable from one of our insurance companies to the tune of \$500,000. If we recognize this payment in the current fiscal year, we will make our plan. However, if we wait to see if the receivable is paid in the next fiscal year, we will not make our plan. The insurance company has exhibited some inconsistencies in their payments in the past, but I know Dr. Smith would prefer that we record the sale in this year. How would you like me to account for the receivable?

Thanks,

Drake

Alex, Please indicate which of the following you would me to communicate to Drake. –Linda

- a) Record the entire payment in this fiscal year (allowing us to achieve 10% over plan)
- b) Record \$250,000 this year and the remainder for the next year (allowing us to achieve 5% over plan)
- c) Record \$10,000 this year and the remainder for next year (allowing us to hit plan right on target)
- d) Wait until the payment is realized before you account for it, even if that means booking it in the new fiscal year

In addition to your response above, do you have any comments? Please type them here.

Item 4: Phone message

Phone message

To: Alex Campbell, Director of Clinical Operations

From: Linda Canfield

Subject: Speaking opportunity

Date: March 29, 2018

Alex, a representative from the Washington University School of Medicine called and would like for you to speak to a class on the issue of hospital administration. The speaking engagement will be the Friday after you return from Rochester, and they are asking for a 30 minute presentation with 30 minute Q&A. Are you available? I will call the representative and arrange the details if you choose to attend. –Linda

In addition to your response above, do you have any comments? Please type them here.

Item 5: Human resources ethical issue

Memorandum

To: Alex Campbell, *Director of Clinical Operations*, Kevin Thurman, *Director of Patient Services*, Kim Lee, *District Manager*, Drake Johnson, *District Manager*, Esther Huang, *Senior Purchasing Manager*, Christopher Spencer, *Information Technology Specialist*

Cc: Emma Scott, *Director of Finance*

From: Dr. Jackson Smith, *CEO*

Subject: Dr. Jake Jones

Date April 2, 2018

Dear all,

As you know, Dr. Jake Jones is one of the top physicians in our practice. He has an outstanding patient satisfaction record, and his expertise in infectious disease is unique for a doctor in an urgent care environment. He has attracted many patients to our facilities and has played a huge role in marketing our practice in the area.

The memo is to inform you that Dr. Jones was just named one of St. Louis' top doctors by St. Louis Magazine. This is an incredible opportunity for Dr. Jones, but will also provide an branding boost for our practice. Please be sure to reach out and congratulate him.

Dr. Smith

Item 5: Human resources ethical issue continued

E-mail

To: Alex Campbell, Director of Clinical Operations

From: Kim Lee, District Manager

Subject: What to do with Dr. Jones?

Date: April 2, 2018

Alex,

One of the new EMT's, Katie Hopp, who was just hired in the local office, pulled me aside the other day to say that Dr. Jones had made some suggestive comments to her regarding her appearance. This is not the first accusation like this that I have heard about Dr. Jones. How do you want to handle this? I appreciate your insight.

Best,

Kim

Alex, Please indicate how you would like to advise Kim. –Linda

- a) Ignore the issue
- b) Ask around at the office where this happened to see if you can learn more
- c) Set up a meeting with Katie to hear her side of the story
- d) Schedule separate meetings with Katie, then Dr. Jones to learn more about the situation

In addition to your response above, do you have any comments? Please type them here.

Item 6: District manager responsibility

Memorandum

To: Alex Campbell, *Director of Clinical Operations*

Cc: Kevin Thurman, *Director of Patient Services*, Emma Scott, *Director of Finance*

From: Dr. Jackson Smith, *CEO*

Subject: District Manager Budget and Responsibility

Date: March 29, 2018

We need to consider our allocation of responsibility for the District Managers. For the past few years, Kim and Drake have each managed 7 locations. With Kim leaving next month and four new locations opening up in the next six months, I want to discuss changing the structure of our District Manager team.

I believe part of Kim's reason for leaving is that the workload of 7 locations was starting to be a bit more than could be successfully managed by a single person. I received some complaints from the doctors at both hers and Drake's sites that it was difficult to get in contact with them because they were on the road between sites most of the time.

Emma and I have discussed the financial implications of changing the district manager allocation. We suggest re-organizing the districts so that each manager has sites that are no more than five miles from each other. Additionally, we have money in the budget to add a third DM.

Alex, this decision is ultimately up to you. I recommend replacing Kim and hiring a third DM, lowering their site number to 6 each, and shuffling the assignment so that all site locations are within a five mile radius. Emma will follow up with you via e-mail. Please let Emma and me know your financial decision on the matter.

Sincerely,

Dr. Smith

Item 6: District Manager responsibility continued
E-mail

To: Alex Campbell, *Director of Clinical Operations*

From: Emma Scott, *Director of Finance*

Subject: District Manager Responsibility

Date: April 2, 2018

Dear Alex,

I'm following up on Dr. Smith's memo regarding the redistricting of the DMs. He is right that we have the budget for an additional DM. However, I think if you start shuffling around Drake's sites you run the risk of upsetting him because he has very strong relationships with the doctors at his sites. He also expressed interest in taking on more responsibility because he knows it could come with a potential pay raise. How would you like to divide the district manager responsibility?

Thank you,

Emma

Alex – Please select which of the following you would like me to communicate back to Emma. – Linda

- a) Keep Drake's DM responsibilities (the current 7 sites he has), hire two new DM's to manage the remaining 11 (6 for one DM, 5 for the other DM)
- b) Increase Drake's DM responsibilities from 7 to 9, and hire one new DM to manage the other 9
- c) Decrease Drake's DM responsibilities from 7 to 6, hire two new DMs to manage the remaining 12 (6 a piece) and re-organize the responsibilities so that all DM's have sites no further than 5 miles apart

In addition to your response above, do you have any comments? Please type them here.

Item 7: Customer data ethical issue

E-mail

To: Alex Campbell, Director of Clinical Operations

From: Christopher Spencer, Information Technology Specialist

Subject: Patient Portal bug

Alex,

We just discovered a bug in our patient portal. Some patient information was temporarily not secure – the firewall was down. We do not know whether any of our customers were hacked, but for now, we have fixed the problem. I am letting you know because I am going to schedule a meeting with our sales representative who handles our customer information. However, I recommend not sharing this information with anyone else, including patients. I anticipate that this could cost us somewhere between \$500,000 in lost patients and legal fees.

Thanks,

Chris

Alex, Please indicate which of the following you would like for me to communicate to Christopher. -Linda

- a) Do not inform customers or Dr. Smith about bug
- b) Inform Dr. Smith about the bug
- c) Reach out to patients whose information was exposed to alert them to the bug
- d) Inform the patients whose information might have been hacked and provide an online security service for a year for those patients at the company's expense

In addition to your response above, do you have any comments? Please type them here.

Item 8: Vacation request

E-mail

To: Alex Campbell, *Director of Clinical Operations*

From: Esther Huang, *Senior Purchasing Manager*

Subject: Vacation Request

Date: March 30, 2018

Hi Alex,

I hope your trip to Cleveland went well! I need to take a few days off to visit my father. I am thinking about the three days after you return from Rochester, but before Kim leaves. Does that work for you?

Thanks!

Esther

Alex, How would you like me to respond to Esther? Please select one of the options below. – Linda

- a) Approve vacation
- b) Wait until I return to schedule vacation

In addition to your response above, do you have any comments? Please type them here.

SECTION 5 – Follow up questions

Now that you have finished the "in-basket" exercise, we would like for you to give us your impressions of some of the policies, procedures, and practices you encountered at HealthNet. Please answer the questions in this section based on the impressions you formed while playing the role of Alex Campbell.

We are interested to know how you viewed the decisions you made when you were in the role of Alex Campbell in the in-basket exercise. Please indicate how you would depict each decision (i.e., as a 1 - personal, 2- business, 3 - ethical, or 4 - legal decision) if you could only choose one of these to describe it.

- 1) Purchase approval for glove supplies
- 2) Managing employee conflict
- 3) Accounts receivable issue
- 4) Request for speaking engagement
- 5) Dr. Jones and the new EMT
- 6) District Manager reassignment and budget
- 7) Patient portal bug
- 8) Vacation approval for Esther Huang

We want to know how ethical or unethical (1 = very unethical, 7 = very ethical) you feel it is to make the following types of decisions. Using the scale provided, please rate the ethicality of the following decisions.

How unethical/ethical would it be for a representative of the company to:

- 1) Account for \$500,000 receivables in the current fiscal year even though it has not been payed yet
- 2) Fail to alert customers and employees about the patient portal bug
- 3) Fail to address the issue of harassment with Dr. Jones, Katie, and/or Kim

Do you perceive Alex Campbell's primary purpose at work to be focused on...

- 1) Earning a living
- 2) Career growth
- 3) Fulfillment and meaning at work

Appendix B: Measures used for survey study on work orientation and unethical decision- making

Work orientation paragraphs for rating (Wrzesniewski, McCauley, Rozin, and Schwartz, 1997)

Below are descriptions of three individuals.

Please read each paragraph, and indicate, on the scale provided, to what extent you feel that you are like each of the individuals.

Job: Person A works primarily to earn enough money to support his life outside of his job. If he was financially secure, he would no longer continue with his current line of work, but would really rather do something else instead. A's job is basically a necessity of life, a lot like breathing or sleeping. He often wishes the time would pass more quickly at work. He greatly anticipates weekends and vacations. If A lived his life over again, he probably would not go into the same line of work. He would not encourage his friends and children to enter his line of work. A is very eager to retire.

Career: Person B basically enjoys his work, but does not expect to be in his current job five years from now. Instead, he plans to move on to a better, higher level job. He has several goals for his future pertaining to the positions he would eventually like to hold. Sometimes his work seems a waste of time, but he knows that he must do sufficiently well in his current position in order to move on. B can't wait to get a promotion. For him, a promotion means recognition of his good work, and is a sign of his success in competition with his coworkers.

Calling: Person C's work is one of the most important parts of his life. He is very pleased that he is in this line of work. Because what he does for a living is a vital part of who he is, it is one of the first things he tells people about himself. He tends to take his work home with him and on vacations, too. The majority of his friends are from his place of employment, and he belongs to several organizations and clubs relating to his work. C feels good about his work because he loves it, and because he thinks it makes the world a better place. He would encourage his friends and children to enter his line of work. C would be pretty upset if he were forced to stop working, and he is not particularly looking forward to retirement.

Work orientation scale (Wrzesniewski, McCauley, Rozin, and Schwartz, 1997)

Reflect a bit on your job. How much do the following statements describe how you feel about the work that you usually do? (1 – not at all to 4 – a lot)

- 1) I enjoy talking about my work to others
- 2) My work is one of the most important things in my life
- 3) My main reason for working is financial - to support my family and my lifestyle
- 4) I am eager to retire
- 5) If I was financially secure, I would continue my current work even if I stopped getting paid
- 6) My work makes the world a better place
- 7) I would choose my current work life again if I had the chance
- 8) I expect to be in a higher level job in five years
- 9) I view my job as a stepping stone to other jobs
- 10) I expect to be doing the same work in five years

Unethical business decisions scale (Ashton and Lee, 2008)

Below are a series of scenarios representative of issues you might face at work.

Please read the scenario carefully, consider the question being asked, and **consider how you might act if you were the person in the scenario.**

Remember that there are no incorrect answers. **This survey will only be of value to research that may affect you at work if you give truthful responses, not just answers that seem desirable.**

The answers you provide are **completely confidential** and cannot be tied to you, nor can they affect you at work or school in any way. (Responses are 1 = definitely not to 4 = definitely yes)

Vignette 1

Suppose that you are managing a pension fund and are looking for good new investments. Recently, a violent new sport called TotalFighting has recently become fairly popular, with many people watching televised championship fights. Following the past few championship fights, rates of assault and homicide increased about 10%, nationwide, for several days.

The company that runs the sport of TotalFighting has become very profitable, and is likely to become even more profitable in the future as similar sports are introduced into the market. Your pension fund now has the opportunity to buy some shares in this company, which would likely result in major gains in the value of the pension fund and also in your own commission payments.

Would you invest your pension fund's money in the company that runs this sport?

Vignette 2

Suppose that you are on the board of directors of a mining company. This company has recently identified major deposits of precious metals in a remote region of a tropical country. These deposits are large enough that a mine would be extremely profitable.

However, the mining operations would cause serious long-term pollution of the region's water and soil, and would do heavy damage to the natural environment. Also, the native people who inhabit of the region have expressed their opposition to any mining projects, and these people would need to be relocated by the country's government prior to the development of the mine.

The government of that country is eager to profit from the mining operation, regardless of any impacts on the environment or on the local inhabitants; the government officials are ready to sign an agreement and to allow the mining to begin. The mining operation would be very profitable for your company, and this would mean a large bonus for you.

Would you vote to have your company begin the mining operation?

Vignette 3

Suppose that you are in charge of new products for a food processing company. Your research-and-development team has come up with a new snack food, “Tastee Nuggets”, that has received high marks in preliminary “taste tests”.

Part of the reason for the good taste of Tastee Nuggets is the use of some flavorful new artificial sweeteners and oils. However, some laboratory tests performed by your company suggest that these sweeteners and oils are likely to have addictive properties similar to those of some drugs, and are also likely to increase the risks of obesity, heart disease, and cancer in people who consume large amounts of those substances.

Projections by your company’s marketing team suggest that this product will be extremely profitable, and this will almost certainly lead to a major raise and promotion for you personally. It is now your decision as to whether or not Tastee Nuggets should be added to your company’s product line, so that advertising and sales can soon begin.

Would you decide to have your company add Tastee Nuggets to its product line?

Vignette 4

Suppose that you are an executive for a major forest products company. In recent years, your timber production (and profits) been reduced somewhat by new conservation laws. These laws are intended to preserve some forests for logging in future generations, but also to preserve the natural environment by securing the habitats of various species and allowing “greenhouse gases” to be removed from the atmosphere.

Despite the new laws, it is very clear that the government has neither the resources nor the political will to enforce them. In fact, it is now obvious to you that your company could get away with cutting down several times more timber than the law allows.

Extracting the excess timber would be extremely profitable for your company (and for your stock options), because the wood is of excellent quality, and recent forest preservation efforts have reduced worldwide supply, driving prices way up.

Would you recommend that your company cut down timber beyond the legal amount?

Vignette 5

Suppose that you are in charge of sales for a large corporation that exports telecommunications equipment to countries around the world. Recently, you have been trying to obtain the contract for supplying a new telecom system to Impoveria, a developing nation that has only recently begun to modernize.

In negotiations with the president of Impoveria and his cabinet, you have learned that your company's bid is not the lowest; instead, two of your competitor companies have lower bids. However, the president and his cabinet members have told you that you can still have the contract, if you agree to send back 5% of the money received from the Impoverian government to their own personal bank accounts in Switzerland. It is clear to you that, even with this 5% "kickback", your company will still make a substantial profit on this contract, and that you will be seen as the person who made it happen.

Would you recommend that your company agree to the conditions and sign the contract?

Vignette 6

Suppose that you are a lawyer for an industrial products company that sells equipment used in drilling for oil and natural gas. You are aware that the country of Petronia is interested in buying large amounts of equipment from your company. However, because Petronia's government has a very poor human rights record, it is illegal for any company from your country to do business with Petronia.

Despite the laws against doing business with Petronia, you have discovered a legal loophole. If your company sets up a subsidiary company overseas—for example, in a small Caribbean island—then you can sell the equipment to Petronia through this company, and thereby avoid being prosecuted by your own government for breaking the law. This would result in large profits for your company, and also a large raise and promotion for yourself.

Would you advise your company about the loophole of setting up an overseas subsidiary?

Appendix C: Analysis of ILT/Leader behavior difference scores

In line with Epitropaki and Martin (2005) and with the recommendations set forth by Edwards (1994) regarding the use of difference scores, in this Appendix I report the regression analyses used to determine whether the absolute difference scores were acceptable for use in the main analysis of the paper.

Results of the regressions for each of the absolute difference scores (between ILTs and leader behavior and then between God image and leader behavior) can be found in the tables below.

The first two terms are the two variables being used to create the absolute difference score: the ILT/God image and the matching leader behavior. The remaining three terms allow the regression slopes and intercepts to change when the ILT/God image and the leader behavior values are matching. W1 is a dummy variable that equals 0 when the difference between ILT/God image and LB is positive, and 1 when the value of the difference between ILT/God image and LB is negative.

Edwards (1994) suggests that in order for absolute difference scores to be used in analysis, that the following results must hold: 1) the coefficients for each variable and its interaction with dummy variable (ILT, LB, W1 X ILT, and W1 X LB) are all significant, but the dummy variable alone is not; b) coefficients on the primary variables are opposite in sign, c) coefficients on the primary variable and dummy interactions are opposite in sign, and d) the coefficient for the

interaction between the ILT and dummy variable is not significantly different from twice the negative value of the ILT coefficient.

Regression analyses testing the effects of the absolute difference score for ILTs and leader behavior

Predictor	β	
Charisma/Value ILT	.56	**
Charisma/Value Leader Behavior	-1.17	**
W1	.00	
W1 X Charisma/Value ILT	-4.06	**
W1 X Charisma/Value LB	4.37	**
R ²	1.00	**
Adjusted R ²	1.00	**
F Statistic	--	**

Predictor	β	
Team-oriented ILT	.50	**
Team-oriented LB	-1.08	**
W1	-.38	
W1 X Team-oriented ILT	-2.93	**
W1 X Team-oriented LB	3.26	**
R ²	.97	**
Adjusted R ²	.97	**
F Statistic	929.43	**

Predictor	β	
Self-protective ILT	1.38	**
Self-protective LB	-1.47	**
W1	.00	**
W1 X Self-protective ILT	-5.21	**
W1 X Self-protective LB	6.48	**

R ²	1.00	**
Adjusted R ²	1.00	**
F Statistic	--	**

Predictor	β	
Participative ILT	1.05	**
Participative LB	-1.30	**
W1	.00	
W1 X Participative ILT	-4.43	**
W1 X Participative LB	4.**	**
R ²	1.00	**
Adjusted R ²	1.00	**
F Statistic	--	**

Predictor	β	
Humane-oriented ILT	.62	**
Humane-oriented LB	-1.21	**
W1	.00	*
W1 X Humane-oriented ILT	-4.09	**
W1 X Humane-oriented LB	4.62	**
R ²	1.00	**
Adjusted R ²	1.00	**
F Statistic	--	**

Predictor	β	
Autonomous ILT	.48	**
Autonomous LB	-.66	**
W1	.91	**
W1 X Autonomous ILT	-2.63	**
W1 X Autonomous LB	1.94	**
R ²	.45	**
Adjusted R ²	.44	**
F Statistic	28.66	**

Regression analyses testing the effects of the absolute difference score for God image and leader behavior

Predictor	β	
Benevolent God image	.76	**
Charisma/Value Leader Behavior	-.46	**
W1	2.26	**
W1 X Benevolent God image	-1.90	**
W1 X Charisma/Value LB	.26	**
R ²	.49	**
Adjusted R ²	.47	**
F Statistic	28.97	**

Predictor	β	
Benevolent God image	1.29	**
Team-oriented LB	-.90	**
W1	.00	
W1 X Benevolent God image	-3.02	**
W1 X Team-oriented LB	4.01	**
R ²	1.00	**
Adjusted R ²	1.00	**
F Statistic	--	**

Predictor	β	
Judgmental God image	1.30	**
Self-protective LB	-.90	**
W1	.00	**
W1 X Judgmental God image	-2.41	**
W1 X Self-protective LB	3.52	**
R ²	1.00	**
Adjusted R ²	1.00	**
F Statistic	--	**

Predictor	β	
Benevolent God image	.47	**
Participative LB	-.80	**
W1	-.19	
W1 X Benevolent God image	-.07	
W1 X Participative LB	.30	
R ²	.53	**
Adjusted R ²	.51	**
F Statistic	35.89	**

Predictor	β	
Benevolent God image	1.19	**
Humane-oriented LB	-1.03	**
W1	.09	
W1 X Benevolent God image	-2.89	**
W1 X Humane-oriented LB	3.66	**
R ²	.98	**
Adjusted R ²	.98	**
F Statistic	1906.17	**

Predictor	β	
Judgmental God image	.67	**
Autonomous LB	-.76	**
W1	.19	*
W1 X Judgmental God image	-1.36	**
W1 X Autonomous LB	2.18	**
R ²	.87	**
Adjusted R ²	.87	**
F Statistic	237.34	**